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The Croonian Lecture. By William Hyde Wollaston, M. D. Sec. R. S.

DR. WOLLASTON has in this lecture given a few observations on subjects not intimately connected. He has divided it therefore into three distinct parts, which we shall notice in their order.

Part I. On the Duration of Muscular Action.

If the extremity of a finger be inserted into the ear, a sound is perceived which much resembles that of carriages at a great distance passing rapidly over a pavement. From this fact Dr. Wollaston infers that a single effort of muscular contraction consists in reality of a great number of contractions repeated at intervals so short, that the intermediate relaxation cannot, in a state of health, be perceptible. To produce this sound muscular action is absolutely necessary; no such sound is produced, whatever pressure is applied to the tympanum by any other agency; and a slight pressure makes the vibration more distinct than a great one, if the finger be made rigid by the forcible action of antagonist muscles.

Dr. Wollaston estimates the frequency of these vibrations at between 20 and 30 in a second. He thus describes the method he used in forming this calculation.

‘ While my ear rested on the ball of my thumb, my elbow was supported by a board lying horizontally, in which were cut

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a number of notches of equal size, and about 1-8th of an inch asunder. Then, by rubbing a pencil or other round piece of wood with a regular motion along the notches, I could imitate pretty correctly the tremor produced by the pressure of my thumb against my head, and by marks to indicate the number of notches passed over in 5 or 10 seconds, observed by my watch, I found repeated observations agree with each other as nearly as could be expected; for I could not depend upon exerting the same degree of force in different trials.'

It seems that the frequency of these vibratory motions is not uniform. The greatest number of beats was about 35 or 36 in a second; and the last was as low as 14 or 15. This curious observation deserves to be pursued.

Part II. *On Sea Sickness.*

We doubt whether physiologists will agree with Dr. Wollaston in his explication of this distressing affection. He conceives it to be the consequence of mechanical pressure on the brain, and that the stomach acts sympathetically. In the erect posture the blood presses upon all parts in proportion to its altitude. This is evident. But, says Dr. W. let the support be removed from the feet,

'the blood would be no longer supported by its vessels; but both would fall together with the same velocity by the free action of gravity; and the same contraction of the vessels which before supported the weight of the blood, would now occasion it to press upon the brain, with a force proportioned to its former altitude.'

We do not believe this to be either physically or experimentally true. Dr. W. illustrates his position by the barometer, in which it has been observed that by the subsidence of the wave the mercury is seen to rise in the tube which contains it. We are surprised at so weak an argument from the pen of Dr. Wollaston, since it is evident, that if the mercury rises in the tube it must sink in the bason. The whole is probably owing to the motion communicated to the whole body of quicksilver making it to vibrate, or rather to undulate.

But whether the mechanical effect be or be not such as Dr. W. supposes, the hypothesis is quite incompetent to account for the phenomenon. Sicknes, the same in kind, though less severe in degree, is excited by motion in a carriage on a level road. We remember to have seen a dog made sick by being carried across the Frith of Forth in a boat, when there were no waves. Simple motion, to which the

body is unaccustomed, or a great interruption to the usual catenation of action, is sufficient to excite sickness. We must rest contented with the fact; the cause will probably never be resolved upon mere mechanical principles.

Part III. On the salutary Effects of Riding, and other Modes of Gestation.

These observations, we are compelled to say, are very frivolous. Dr. Wallaston, we think, will not increase his well-earned reputation, by travelling out of the field of scientific observation, which has diverted him from pursuing medical and pathological inquiries.

II. The Rakerian Lecture for 1809. On some new electro-chemical Researches, on various Objects, particularly the metallic Bodies, from the Alkalies and Earths, and on some Combinations of Hydrogene. By Humphry Davy, Esq. Sec. R. S. F. R. S. E. M. R. I. A.

We shall follow our customary mode of analysing Mr. Davy's papers, pursuing the arrangement of the author, and condensing, as far as is consistent with clearness, the mass of information contained in his multifarious researches.

I. Some new Experiments on the Metals from the fixed Alkalies.

In this part of the lecture Mr. Davy defends his former conclusions on the metallic nature of potassium, sodium, and the other new metals against the objections which have been offered against them, chiefly by foreign chymists.

The first hypothesis he examines is that of M. M. Gay-Lussac and Thenard, who have maintained that potassium and sodium are compounds of the respective alkalis and hydrogenses. They say that by heating strongly the olive coloured substance produced by the action of potassium on ammon a, potash is produced; moreover, hydrogen is evolved during the production of the fusible substance; and the whole of the ammonia is afterwards procured either in its proper form, or as hydrogene and nitrogen. But Mr. Davy has shewn in his former experiments that the results of this process when the operations are conducted in a refined and accurate manner, are not such as stated by the French chymists, and he has now repeated the process of distilling the olive-coloured substance, as he proposed, in a tube of platina bored from a single piece, with every precaution to avoid error.

This experiment seems decisive as to the nature of potassium, though it has not confirmed his suspicions of the convertibility of nitrogene into hydrogène.

When the distillation was performed in this manner, taking care to raise the heat very slowly, more than four-fifths of the potassium was reproduced; and very nearly the whole of the nitrogene existing in the ammonia employed, the loss of hydrogène was proportionally greater than that of nitrogene.

In these experiments a considerable quantity of black matter separates, whilst the potassium, which is reproduced in the tube is exposed to the action of water. As far as Mr. Davy has advanced in its analysis, it appears to be platina combined with a minute quantity of matter which affords water by combustion in oxygene.

Upon the whole Mr. Davy concludes that

'by the operation of potassium upon ammonia, it is not a *metallic* body that is decompounded, but the volatile alkali, and that the *hydrogène* produced does not arise from the potassium, as is asserted by the French chymists, but from the *ammonia*, as I have always supposed; the potassium in the most refined experiments is recovered, but neither the ammonia nor its elements can be reproduced, except by introducing a new body, which contains oxygene and hydrogène.'

Mr. Curandan has stated, that when sodium is oxydated, carbonic acid is formed, and has thence inferred that the metals of the alkalies are composed of the alkalies united to charcoal. This experiment has not succeeded with Mr. Davy. No carbonic acid is produced, except when the metal is covered by a film of naphtha; and it appears that M. Curandan must have operated upon carburets, not of potash and soda, but of potassium and sodium.

M. Ritters argues from the extreme levity of potassium and sodium, that they contain hydrogen. This however proves nothing in contradiction to direct experiment. This gentleman has stated the curious fact, that when a circuit of electricity is completed in water, by means of two surfaces of tellurium, oxygene (as in other cases) is given off at the positive surface, but no hydrogen at the negative surface, but a brown matter is separated, which he regards as a hydruret of tellurium. Mr. Davy, observing with attention these appearances, found that when tellurium is made the negative surface in water of a voltaic battery, composed of more than 300 plates, a purple fluid first separates and is diffused through the water, which gradually becomes turbid, and deposits a brown powder. The purple fluid is a compound of hydro-

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gen and tellurium in water; the oxygene contained in the water combines with a portion of the hydrogene; and the deposit is a solid hydruret of tellurium. The compound of hydrogene and tellurium when uncombined is gaseous at common temperatures, and when muriatic or sulphuric acid is present in the water, it is given off, and may be collected and examined.

Acting upon potash with an apparatus of intense powers, and making tellurium the negative surface, a metallic mass was formed, which, with water neither inflamed nor effervesced, but entirely dissolved in the water, making a bright purple tincture. It appeared from an investigation of the phenomena, that the metallic mass was an alloy of potassium and tellurium, and that the purple tincture was a compound of oxydated potassium or potash, with *telluretted* hydrogene. This analysis was confirmed by synthesis, tellurium, and potassium, heated in a retort of green glass, filled with hydrogen gas, united with great energy, producing most vivid heat and light, and form an alloy, which, if the tellurium was rather in excess, produced no hydrogene, when put into water; but remained dissolved in the fluid, and was easily decomposed by an acid.

A similar alloy was formed by heating 100 grains of oxid of tellurium, 20 of potash, and 12 of charcoal.

We must refer to the paper itself for Mr. Davy's account of the aeriform compound of tellurium and hydrogene; remarking only that in smell and many other properties, it very much resembles sulphuretted hydrogene.

If potassium were a compound of potash and hydrogene, it would follow that it would be the hydrogene alone which burns, and the potash would in consequence be united to a portion of water. But Mr. Davy has found that the pure alkalies are formed in a state of extreme dryness; they are only imperfectly fusible at a red heat; and do not, like the easily fusible alkalies, give indications of the presence of moisture. Mr. Davy relates the results of experiments, in which potassium was inflamed in muriatic acid gas, brought to a state of extreme dryness, from which he concludes that

'the potash taken as a standard by M. Berthollet, contains at least 9 per cent. more water, than that existing in the potash formed by the combustion of potassium in muriatic acid gas, which consequently may with much more propriety be regarded as the dry alkali.'

M. Berthollet's fused potash must contain nearly 23 per cent. of water.

II. Experiments on Nitrogen, Ammonia, and the Amalgam from Ammonia.

This section of Mr. Davy's paper contains a number of detached and unconnected experiments, undertaken with a view of ascertaining the nature of nitrogen. The conclusions have been principally negative. To detail all the experiments would be almost to copy the paper. We must therefore select those which are most interesting, or which would seem to deserve further investigation.

Mr. Davy's first inquiry is whether any nitrogen appears, when water, as pure as it can be made by art, is decomposed by electricity. Water was acted upon by voltaic electricity, in an apparatus so constructed, as to produce oxygene and hydrogene, and in which these gases could be detonated without the exposure of the water to the atmosphere. When the precaution was taken to plunge the whole of the apparatus, except the upper parts of the communicating wires, under oil, the gases by detonation left only a small portion of hydrogene as a residuum. Nitrogen therefore does not seem to be formed in this process. The excess of hydrogene may be referred to a slight oxidation of the platina wires, used as conductors of the electricity.

Whether any acid or alkaline matter is formed by the electrical decomposition of water, seems still not wholly determined. When pure water was voltaically electrified in a receiver filled with pure oxygen gas (to exclude the presence of nitrogen) there was no acid or alkaline matter produced. In a second series of experiments, in which glass, water, mercury, and wires of platina only were present, fixed alkali appeared in the glass negatively electrified, and a minute quantity of acid, apparently the muriatic, in the glass positively electrified. Mr. Davy suspects these appearances to proceed from the decomposition of some common salt existing in the glass.

Water in vapour passed through oxide of manganese, made red hot in a glazed porcelain tube, and produced a solution of nitrous acid of considerable strength.

Pure potash and charcoal, in the proportion of one to four, were ignited in a tube of iron, furnished with stop cocks, and connected with a pneumatic apparatus in such a manner, that the mixture could be cooled during the operation; and that water exhausted of air could be made to act upon the cooled mixture, and be afterwards distilled. The water, so distilled, was found to hold a small quantity of ammonia in solution. If the process was repeated a second,

and a third time, still ammonia appeared, but after the fourth repetition it was barely perceptible. But by adding a new quantity of potash, the power of producing ammonia was regained. It appears that the ammonia is more abundant when the mixture is cooled in contact with the atmosphere, than when it was cooled in contact with the gas developed in the operation. From this last circumstance Mr. Davy suspects that nitrogen is not composed by this process. It is known to adhere very strongly to charcoal. But till the weights of the substances concerned and produced in this process are compared, no correct decision on the question can be made.

Mr. Davy repeated Dr. Priestley's process of obtaining gas from the successive freezing and thawing of water. It appears that little or no gas is produced after the first three or four times of freezing; and that produced seems to be a small portion of atmospheric air, which adheres very strongly to the water, and which does not separate by boiling.

Potassium, Mr. Davy has shewn in former experiments, sublimes in nitrogen, unaltered, and without affecting the gas. He has repeated the process, by subliming the potassium by the aid of the intense heat, and decomposing energy of voltaic electricity. The phenomena were very brilliant. As soon as the contact with the potassium was made, there was a light so intense as to be painful to the eye; the platina cup, on which it was supported, became white hot; the potassium rose in vapour, and by increasing the distance of the cup from the wire, the electricity produced a most brilliant flame of from half an inch to an inch and a quarter in length; globules of platina were thrown off in a state of fusion, with an appearance similar to that produced by the combustion of iron in oxygen gas. In this experiment hydrogen was produced, and in some trials there was a loss of nitrogen. But as there was a crust of potash over the potassium, it was found that the hydrogen was formed from the decomposition of the water attached to it, and some nitrogen probably combined with the hydrogen. The greater the precaution to introduce the potassium pure, the less was the hydrogen produced, and the quantity of nitrogen lost was not sensible. Other experiments are related, but their general tenour does not strengthen in any considerable degree the suspicion which Mr. Davy had formed, that in the distillation of the olive coloured substance from potassium and ammonia, in tubes of iron, nitrogen is decomposed. Nor has it been hitherto ascertained to what the loss of nitrogen in this experiment is to be attributed,

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The remainder of this section is employed in speculations on the nature of ammonia and nitrogen; but no satisfactory conclusions have as yet been obtained. There has appeared to be a loss of weight in the electrical analysis of ammonia, from which it had been inferred, that either oxygene or water was separated in this operation. To gain light on this point, Mr. Davy has repeated the experiments of decomposing considerable quantities of ammonia in an apparatus, which prevented the possibility of change in the volume of electric matter. This precaution was intended to produce the condensation of any aqueous vapour. But no mixture could be detected, during or after the process. The wires used for the electrization were tarnished; but the weight of the oxidized matter was so minute as to be scarcely sensible. And Mr. Davy concludes, that 'on the whole the idea that ammonia is decomposed into hydrogene and nitrogen alone by electricity, and that the loss of weight is no more than is to be expected in processes of so delicate a kind, is, in my opinion, the most defensible view of the subject.'

In the course of the investigation, Mr. Davy, by means of a very delicate balance belonging to the royal institution, took the opportunity to investigate with more precision than had hitherto been done the specific gravities of the gases on which he was operating. He says,

' Nitrogen, hydrogene, and ammonia, were dried by a long continued exposure to potash, and were very carefully weighed. Their relative specific gravities proved to be at 30.5 in. barometer, 51° Fahrenheit's thermometer.

For nitrogen, the 100 cubical	-	29.8 grains.
For hydrogene, ditto	-	2.27 ditto.
For ammonia, ditto	-	18.4 ditto.'

III. *On the Metals of Earths.*

' I find,' says Mr. Davy, ' that when iron ignited to whiteness, by the power of 1000 double plates, is negatively electrified and fused in contact with either silex, alumine, or glucine, slightly moistened and placed in hydrogen gas, the iron becomes brittle and whitish, and affords by solution in acids an earth of the same kind, as that which has been employed in the experiment.'

Ten grains of silex were heated to whiteness with four of potassium in a platina tube. The potassium was entirely destroyed; and glass, with excess of alkali was formed, which, when powdered, exhibited dark specks, with a dull metallic character. The powder thrown into water hardly effervesced;

but by adding muriatic acid, globules of gas were slowly liberated. It seems then, that the silex had been either wholly or partially deoxygenated, and was slowly reproduced.

With four of silex and six of potassium, a part of the result inflamed spontaneously when taken out of the tube, leaving after combustion alkali and silex. The part, which did not inflame, was similar to the matter of the former experiment.

Potassium, acting upon alumine and glucine, produces pyrophoric substances of a dark grey colour, which burn, throwing off brilliant sparks, and leaving behind alkali and earth, and which, when thrown into water, decomposed it with great violence. The result of this experiment is not wholly decisive as to the existence of what might be called *aluminium* and *glucinium*. To arrive at more decisive results, mercury was introduced into the tubes whilst hot; amalgams were obtained, whenever the potassium was in excess; but the alkaline metal gave the characters to the amalgam, and there was not quite satisfactory proof, that there was any of the metals of these earths in triple combination.

Mixtures of the earths with potassium, intensely ignited in contact with iron filings, gave much more distinct results. Whichever of the earths were used, a fused mass, with characters perfectly metallic, was found in the centre of the crucible.

‘ It was in all cases much harder and whiter than iron. In the instance in which silex was used, it broke under the hammer, and exhibited a crystalline texture. The alloys from alumine and glucine were imperfectly malleable. Each afforded by solution in acids, evaporation, and treatment with reagents, oxide of iron, alkali, and notable quantities of the earth employed in the experiment.’

Amalgams of the metals of the alkaline earths were readily obtained by using the same process as in the attempt to form amalgams from silex, alumine, and glucine. And Mr. Davy concludes, that

‘ by operations performed in this manner, there is good reason to believe it will be possible to procure quantities of the metals of the alkaline earths, sufficient for determining their nature and agencies, and the quantities of oxygene which they absorb, and by the solution of the alloys containing the metals of the common earths, it seems probable that the proportions of metallic matter in these bodies may likewise be ascertained.’

In a communication from M. Borzelius, Mr. Davy has

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been informed, that in making an analysis of cast iron, he found that it contained the metal of silex, and that this metal in being oxidated, took up nearly half its weight of oxygene.

Mr. Davy has concluded this section with several theoretical considerations, into which we cannot enter. But it will be useful, we think, to transcribe the remarks he has made on the alloys of the metals of the common earths.

‘ It is probable that these alloys may be formed in many metallurgic operations, and that small quantities of them may influence materially the properties of the compound, in which they exist.

‘ In the conversion of cast into malleable iron, by the process of blooming, a considerable quantity of glass separates, which, as far as I have been able to determine from a coarse examination, is principally silex, alumine, and lime, vitrified with oxide of iron.

‘ Cast iron from a particular spot will make only cold short iron; whilst, from another spot, it will make hot short; but by a combination of the two in due proportions, good iron is produced; may not this be owing to the circumstance of their containing different metals of the earths, which in compound alloy may be more oxidable than in simple alloys, and may be more easily separated by combustion?

‘ Copper, M. Borzelius informs me, is hardened by silicium. In some experiments that I made on the action of potassium and iron on silex, the iron, as I mentioned before, was rendered white, and very hard and brittle; but it did not seem to be more oxidable. Researches upon this subject do not appear unworthy of pursuit, and they may possibly tend to improve some of our most important manufactures, and give new instruments to the useful arts.’

Mr. Davy appropriates the last section of his lecture to *some considerations of Theory illustrated by new facts.* Our apology for passing these over unnoticed we shall give in the words of the ingenious author.

‘ Hypothesis can scarcely be considered as of any value, except as leading to new experiments; and the objects in the novel field of electro-chemical research have not been sufficiently examined to enable us to decide upon their nature and their relations, or to form any general theory concerning them, which is likely to be permanent.’

III. *Case of a Man, who died in consequence of the Bite of a Rattle-Snake; with an Account of the Effects produced by the Poison. By Everard Home, Esq. F.R.S.*

This is an interesting paper. The subject of this unfortunate accident was a man of 26 years of age. He survived

it nineteen days. The wounds were on the thumb and fore-finger, and in consequence the hand and arm swelled and became painful in the course of half an hour, but without heat or inflammation; on the contrary, the skin was cold, and vesications were formed, as on a mortified part. 'The skin of the whole arm,' Mr. Home says, 'had a livid appearance, similar to what is met with in a dead body when putrefaction has begun to take place, unlike any thing which I had ever seen in so large a portion of the living body.' The same state of mortification, in an inferior degree, was communicated to the trunk; as we are told, 'that the right side of the back down to the loins was inflamed and painful; and had a very mottled appearance, from the extravasated blood under the skin.' Joined to this local injury was a correspondent constitutional irritation: the pulse became accelerated and feeble, the appetite and digestive powers were destroyed, and the powers of the sensorium impaired. After death had taken place, the body was examined. The skin of a large portion of the arm and fore-arm was in a state of mortification: for the greater extent of the arm, from the axilla downwards, it was separated from the muscles, and between these parts there was a dark coloured fluid, with an offensive smell, and sloughs of cellular membrane resembling wet tow, floating in it. An abscess had formed, previous to death on the outside of the elbow, which was opened, and half a pint of reddish brown matter was discharged, with sloughs of cellular membrane floating in it. The muscles had every where their natural appearance except on the surface next the abscess. Beyond the limits of the abscess, blood was extravasated in the cellular membrane, and this had taken place on the right side of the back as far as the loins, and on the right side of the chest. In the viscera and brain there were no appearances which could be distinctly traced to the operation of the poison.

Mr. Home has related two other cases of the effects of the poison of the snake. In one (a lad), death followed the next day. In another, a sepoy, aged 60, who had been bitten by a cobra di capello; the man recovered, with the loss of the use of the fore-finger, which remained permanently extended, and some of the other fingers were affected in a less degree.

The celerity with which the poison of the snake produces a complete disorganization of the parts to which it is applied, is truly astonishing. Mr. Home says, that in 1782, when in the island of St. Lucia, he caused a snake to bite a half-grown rat. The animal died in a minute after the bite. He proceeds to say,

‘on dividing the skin with a scalpel, the cellular membrane under it was found entirely destroyed. The muscles were detached from the ribs, and from a small portion of the scapula. The parts immediately surrounding the bite were exceedingly inflamed; as far as I could trust to memory, the appearances very much resembled those produced on the muscles of a dog’s thigh, by the application of white arsenic, in consequence of which death ensued in about sixteen hours.’

In the following passage, the general facts are re-capitulated.

‘It appears from the facts, which have been stated, that the effects of the bite of a snake vary according to the intensity of the poison.

‘When the poison is very active, the local irritation is so sudden and so violent, and its effects on the general system are so great, that death soon takes place. When the body is afterwards inspected, the only alteration of structure met with is in the parts close to the bite, where the cellular membrane is completely destroyed, and the neighbouring muscles very considerably inflamed.

‘When the poison is less intense, the shock to the general system does not prove fatal. It brings on a slight degree of delirium, and the pain in the part bitten is very severe: in about half an hour, swelling takes place from an effusion of serum in the cellular membrane, which continues to increase with greater or less rapidity for about twelve hours, extending during that period into the neighbourhood of the bite; the blood ceases to flow in the smaller vessels of the swollen parts; the skin over them becomes quite cold, the action of the heart is so weak, that the pulse is scarcely perceptible, and the stomach is so irritable, that nothing is retained in it. In about 60 hours these symptoms go off, inflammation and suppuration take place in the injured parts, and when the abscess formed, is very great, it proves fatal. When the bite has been in the finger, that part has immediately mortified. When death has taken place under such circumstances, the absorbent vessels and their glands have undergone no change similar to the effect of morbid poisons, nor has any part lost its natural appearance, except those immediately connected with the abscess.’

This is, we doubt not, as correct as a general description can be. But climate and season must make a great difference in the progress of the symptoms. The man, who died in St. George’s hospital, lived, we have seen, almost three weeks after the wound. In a hot climate, perhaps he would not have survived as many days. As slight cases of this nature recover, much has been attributed to the effect of medicines. Volatile alkali has been thought a specific; eau de luce, which is principally volatile alkali, is in the East Indies exhibited as

such. Mr. Home considers very judiciously that this opinion is void of all real foundation.

IV. An Analysis of several Varieties of British and Foreign Salt (Muriate of Soda), with a view to explain their Fitness for different economical Purposes. By William Henry, M. D. F. R. S. Vice President of the Literary and Philosophical Society, and Physician to the Infirmary at Manchester.

Dr. Henry informs us, that

'an opinion has for some time past existed, and has been pretty general, both in this and other countries, to the disadvantage of British salt as a preserver of animal food; and a decided preference has been given to the salt procured from France, Spain, Portugal, and other warm climates, where it is prepared by the spontaneous evaporation of sea water. In conformity with this opinion, large sums of money are annually paid to foreign nations, for the supply of an article, which Great Britain possesses, beyond almost any other country in Europe, the means of drawing from her own internal resources. It becomes, therefore, of much consequence to ascertain, whether this preference of foreign salt be founded on accurate experiment, or be merely a matter of prejudice; and in the former case, whether any chemical difference can be discovered, that may explain the superiority of the one to the other.'

In pursuance of this laudable and patriotic design, Dr. Henry undertook the series of laborious experiments, detailed in this memoir, from which he can expect to reap little reward but the praise of great industry, and a disinterested endeavour to promote the good of the country.

Rock salt, brine springs, and sea water are the principal sources of this salt. Rock salt is confined to a particular district of Cheshire; as are the brine springs chiefly, but not entirely. In Northwich and its neighbourhood, the different varieties of salt have received different characteristic appellations. The *stoved* or *lump* salt is prepared by evaporating the brine at a boiling heat, till the water is nearly consumed; after which the salt is removed, well drained and dried in stoves. Carbonate of lime and sometimes a little oxide of iron, separates at the beginning of the process; and is either skimmed off, or it is allowed to subside along with the salt first formed, and with some sulphate of lime, which are afterwards raked out. In preparing *common salt*, the brine is first raised to a boiling heat, in order to bring it quickly to the point of saturation, and to clear it of its earthy contents. The evaporation is then continued for 24 hours, at a heat of

160° or 170°. It is then removed from the pans, drained, and carried to the store-house. With a heat of 130° or 140° the salt becomes somewhat harder, and the crystals approach more nearly to a cubical shape. This is called *large grained flakey salt*. We are told, that

'for ordinary domestic uses, stoved salt is perfectly sufficient. Common salt is adapted to the *striking* and *salting* of provisions, which are not intended for sea voyages, or warm climates. For the latter purposes, the large grained or fishery salt is peculiarly fitted.'

On the coasts of Scotland, and especially on the shores of the Firth of Forth, large quantities of salt are made by the evaporation of sea water. This salt approaches most nearly to the characters of stoved salt.

At Lymington too, in Hampshire, salt is prepared from sea water. The water is reduced by spontaneous evaporation to about one sixth of its bulk. It is then put into the boilers, and *entirely* evaporated. The mass is taken out and removed into troughs with holes in the bottom. Through these the *bittern* or *bitter liquor* drains, and is received into pits made in the earth.

The *bittern* or *mother water* yields by simple evaporation, first, common salt, but in an impure state; secondly, Epsom salt or sulphate of magnesia, which is obtained in crystals, in quantity equal to about one eighth of the boiled liquor. Four or five tons of sulphate of magnesia are produced from a quantity of brine which has yielded 100 tons of common salt. Bergman was therefore in an error, when, in his analysis of sea water, he excluded the sulphate of magnesia from its composition.

The following table contains a general statement of the results of Dr. Henry's experiments.

Dr. Henry has at some length detailed the conclusions to be drawn from these data. Simple inspection of the table will furnish the most material. Some further particulars have been afforded by other experiments.

At an early period of the inquiry, it had appeared probable that the differences between the several varieties of salt might depend in some degree on their containing variable proportions of water of crystallization. But this conjecture was not confirmed by experiment. Pure transparent rock salt, calcined for half an hour in a low red heat, scarcely decrepitated, and lost nothing of its weight: and even the varieties of artificial salt, which decrepitate strongly by a similar treatment, do not lose more than from half a grain to three grains in one hundred. But this is, provided they are first dried at a heat of 212° ; nor can it be extended to the salt prepared at a boiling temperature from sea water; because the muriate of magnesia, which these varieties contain, is decomposed at a red heat, and deprived of its acid.

It appears then that the differences of the different sorts of salt, with regard to economical purposes, cannot be accounted for by the differences of their chemical composition. Dr. Henry conjectures them to depend on mechanical qualities, particularly the magnitude of the crystals, and their degree of compactness and hardness. Those whose crystals are large, will dissolve more slowly in a proportion which may be readily determined. And hence the salt that unites hardness, compactness, and perfection of crystals, will be best adapted to the packing of fish and other provisions, 'because,' says the doctor, 'it will remain permanently between the different layers, or will be very gradually dissolved by the fluids that exude from the provisions; thus furnishing a slow but constant supply of saturated brine.' This is Dr. Henry's explication. Whether it be adequate to the solution of the problem, we must leave to the judgment of others.

Dr. Henry examined the specific gravities of different species of salt, and concludes that his experiments prove 'decisively, that in an important quality (viz. that of specific gravity), which is probably connected with the mechanical property of hardness and compactness of crystals, little or no difference is discoverable between the large grained salt of British, and that of foreign manufacture.' He considers the preference given to the latter then as a mere prejudice. As friends to our country, we hope he is right; but as we are not distinctly informed in what particular this supposed superiority consists, we shall decline on this point too giving any opinion of our own.

Dr. Henry concludes his paper with an account of the methods of analysis, which he employed in examining the several varieties of muriate of soda. This is the part which, from Dr. Henry's acknowledged talents, will be read with the greatest interest by philosophic chymists. The processes are founded upon those delivered by Bergman in his essays on the analysis of waters, improved by the use of reagents, with which that illustrious chymist was unacquainted. Without entering into minute details, we shall briefly recite the principal processes.

A given quantity of salt was dried and pulverized.

To separate the earthy muriates, it was digested in alcohol; the alcohol evaporated; the salts re-dissolved in water; the earths precipitated by sub-carbonate of soda, and re-dissolved in muriatic acid. The solution was evaporated to dryness, which gave the weight of the earthy muriates.

If muriate of lime was mixed with muriate of magnesia, the lime was precipitated by fully saturated carbonate of ammonia. The solution of muriate of magnesia with the excess of carbonate of ammonia was separated by filtration, and a solution of phosphate of soda added to the filtered liquor. This precipitated an insoluble ammoniaco-magnesian phosphate, from the weight of which the quantity of muriate of magnesia was determined.

To separate and estimate the earthy sulphates. These were either sulphate of lime singly, or mixed with sulphate of magnesia. The quantity of sulphuric acid was readily determined by the common test of muriate of barytes. The earths were also readily separated by sub-carbonate of soda, and if it was merely lime, there was no difficulty in determining its nature and quantity. If, however, it contained magnesia, a saturated sulphate was formed, and to the solution of this salt was added a mixture of equal parts of saturated solutions of carbonate of ammonia and phosphate of soda. From the weight of the precipitated ammoniaco-magnesian phosphate the weight of sulphate of magnesia was determined.

By direct experiments, Dr. Henry determined that 100 grains of muriate of magnesia yielded 151 grains of insoluble ammoniaco-magnesian phosphate. One hundred grains of the same insoluble phosphate indicate 111 grains of crystallized sulphate of magnesia, or 62.2 of the same salt desiccated by exposure to a low red heat.

It was possible that there might be other sulphates in the salt under examination. This could only be determined by comparing the amount of the acid deducible from the weight of sulphate of barytes, with that which is found in the sul-

phates of lime and magnesia actually detected. One hundred grains of ignited sulphate of lime yields 175.9 of sulphate of barytes; or 102.5 of oxalate of lime. One hundred and eleven grains of crystallized sulphate of magnesia (= 56 de-siccated), afford 111 or 112 of barytic sulphate. By reasoning from these proportions, it was determined that no alkaline sulphates were present either in the brines, which afford common salt, or in sea water.

V. Description of an extraordinary Human Fœtus, in a Letter from Mr. Benj. Gibson, Surgeon, to U. Leigh Thomas, Esq. F. R. S.

The monster described in this paper was indeed a singular production. It was

formed with two heads placed side by side, united apparently to one body, with two legs and two arms. The one head expressed the character of a male, the other evidently that of a female. This distinction of sex, conspicuous enough from mere inspection, was still corroborated by the conformation of the organs of generation. From external examination it was plain, that there were two spines corresponding to the two heads; these were found to terminate in a double os sacrum, tipped with two ossa coccygis. The superior part of the spines diverged considerably, so that when the two faces were turned towards each other, the lips came in contact. Above the first lumbar vertebra they approached each other, still, however, forming two independent vertebral canals, for the passage of the spinal marrow from each head. In consequence of the divergence of the spines at their superior part, the chest was formed much broader than natural. The common number of ribs were placed on the outside of each spine; and between the inner sides of the spines, occupying the space formed by their divergence, was interposed an equal number of somewhat angular ribs, of about an inch in length. These were common to both spines, and possessed a considerable latitude of motion, but were unconnected with any bone similar to the sternum. These short ribs, by occupying the situation of the spine in the natural state of the body, completed the posterior part of the chest.

It appears then that there were two bodies in this fœtus placed by the side of each other. And the internal structure corresponded with the external, as there were two tracheas, there were two lungs, quite distinct from each other. There were the rudiments of a second abdomen. There were two hearts, formed of the usual number of auricles and ventricles, and inclosed in separate pericardia. But there were not two distinct systems of circulation, there being large anastomosing

branches between the aorta of each heart, and also between the vena cavae, and the vena portarum. This singular structure, displaying in a striking manner the wonderful resources of nature in adjusting parts, which, in the natural state of the body, have no adaptation or connection, Mr. Gibson has illustrated by two plates, which give a very clear idea of the parts. He traced also with some care the nerves of the thoracic and abdominal viscera.

One of the heads of this foetus, we have said, was a male, the other a female. In the external organs the character of the male was predominant, though the glans penis was formed like that of the clitoris, was covered with a similar prepuce, and was also imperforate. But opening the bladder, which felt uncommonly thick, Mr. Gibson discovered a uterus in its cavity, in some measure incorporated in the substance and forming a part of the posterior side of that viscus. From its superior part, the fallopian tubes proceeded, beautifully convoluted; they penetrated through the substance of the bladder, and seemed to terminate in a cul de sac near the vesiculae seminales.

VI. Observations on the Effects of Magnesia, in preventing an increased Formation of Uric Acid; with some Remarks on the Composition of Urine. Communicated by Mr. William T. Brande, F. R. S. to the Society for the Improvement of Animal Chymistry, and by them to the Royal Society.

The credit (whatever it may be), of introducing magnesia in calculous complaints, Mr. Brande ascribes to his friend and patron Mr. Home. His theory seems to be, that uric acid is formed in the stomach; that the alkalies, by their solubility in water, pass so quickly out of the stomach, that the uric acid escapes their action; and that therefore a substance ought to be introduced into the stomach, which, from its insolubility in water, would remain there until it should combine with any acid, or be carried along with the food towards the pylorus. Magnesia is such a substance; and if we may trust to the testimony afforded in this paper, 'in several instances where there was an increased formation of uric acid, magnesia diminished it in a much greater degree than had been effected by the use, and that a very liberal one, of the alkalies in the same patient.'

In this communication, four cases are given to illustrate this fact, which, we are informed, have been selected from among many others. In the first case, the success appeared complete, and the evidence is therefore very strong, as far as it goes. We may say the same of the second, except that the

case seems to have been less confirmed; and therefore we cannot attach so much weight to it. The third case we deem rather contradictory to the two former; for the uric acid, though diminished in quantity, 'did not disappear entirely after the magnesia had been taken three weeks.' Does not this fact invalidate the theory of its being formed in the stomach? Chymical action we must suppose constant and uniform, quite different from that of substances, which, operating on the nervous system, will have their effects modified by the state of the system. The fourth case is still less satisfactory. When the magnesia had been continued six weeks, 'the urine was often much loaded with uric acid and mucus, but these appearances, which before the use of the magnesia were constant, are now only occasional, so that the disposition to form a redundant quantity of uric acid, is much diminished.' This is feeble evidence indeed, particularly when we consider that these cases are *selected from among many others*; and we must presume therefore are among the strongest that could be produced.

Mr. Brande has compared the effect of alkalies and magnesia on healthy urine, and he finds,

'that the effect of alkalies upon the urine was at its maximum, probably in less than a quarter of an hour after it had been taken into the stomach, and in less than two hours the whole of the alkali had passed off,' whereas, 'magnesia neither produces so rapid an effect upon the urine, nor so copious a separation of the phosphates as the alkalies,' on these circumstances, 'its value as a remedy in calculous disorders seems materially to depend.'

We wish much its value to be duly appreciated; though our expectations are not very sanguine. This very circumstance, however, is favourable to the candour of the narrator.

ART. II.—*The Travels of Mirza Abu Taleb Khan, in Asia, Africa, and Europe, during the years 1799, 1800, 1801, 1802, and 1803. Written by himself in the Persian Language. Translated by Charles Stewart, Esq. M. A. S. Professor of Oriental Languages in the Hon. East India Company's College, Herts. London, Longman, 1810, 8vo. 2 vols.*

THE remarks of an Asiatic on the manners and customs of the different nations of Europe, are likely to excite no small degree of public curiosity. And as this work is not like the

Persian letters, an ingenious fiction, but the production of a native of Lucknow, of Persian extraction, we shall furnish as copious an account of it as the limits of our review will allow. We shall not previously detain the reader by many details respecting the personal history, and circumstances of the author previously to his arrival in the cove of Cork on the 6th of December, 1799. We shall only premise that Abu Taleb was born at Lucknow in the year 1752; that he was appointed by Assuf ad Dowlah in the year 1775, Aunildar (collector) of Etaya and several other districts, situated between the Jummah and the Ganges; that he remained in this office for two years, and was afterwards employed as an assistant by Colonel Alexander Hannay, the collector of Gorruckpore; that, in a subsequent period of his life, he was employed by Mr. Hastings, for the purpose of reducing the Rajah Bulbulder Sing; that, after the departure of Governor Hastings for Europe, he experienced the persecutions of adverse fortune, which caused him to quit Lucknow and retire to Calcutta, where he represented his case to Lord Cornwallis in 1787, who interested himself in his favour; but, owing to a juncture of mortifying circumstances, without ultimate success; that he afterwards experienced other bitter disappointments; and that, finally, he was sinking into the abyss of despondency, when Captain D—R—n, who was about to embark for Europe, requested Abu Taleb to accompany him, and kindly undertook to instruct him in the English language during the voyage, and to provide for all his wants. We have enumerated these few particulars, because they show that Mirza Abu Taleb Khan had been placed in such circumstances as tend to quicken the sagacity and to form a reflective mind, and that he had seen and conversed much with mankind in the most civilized regions of Asia, before he was introduced to that new world, with respect to the forms and usages of society, which Europe must present to the view of an eastern traveller.

Our author was much struck by the beauty of the cove of Cork, which he says that he preferred to the Bay of Genoa and the Straits of Constantinople, with which he had afterwards an opportunity of comparing it. At Cork, Abu Taleb and his companion, Captain R—n, were agreeably surprised by a visit from a Captain B—r, who was an old friend of the latter, and with whom our eastern traveller had formerly formed an acquaintance in India. Abu Taleb went to visit Captain B—r, at his seat about four miles from Cork. The author says,

‘ I was particularly pleased with his cook-room, it being the first regular kitchen I had ever seen : the dressers for holding china, the racks for depositing the dishes after they were washed, the pipes of cold and boilers of hot water, which, merely by turning a cock, were supplied in any quantity that could be required, with the machinery for roasting meat, which was turned by smoke, all excited my admiration.’

Captain B—r had two handsome nieces, who at dinner paid their stranger-guest the most marked attention, which excited his admiration.

‘ After dinner,’ says Abu Taleb, ‘ these angels made tea for us; and one of them having asked me if it was sweet enough, I replied, that having been made by such hands, it could not but be sweet. On hearing this, all the company laughed, and my fair one blushed like a rose at Damascus.’

From Cork, our author and his friend, Captain R—n, departed in the mail coach for Dublin. Abu Taleb remarks a resemblance between the Irish villages and those of India; but he says, that in Ireland the poverty of the common people ‘ is such, that the peasants of India are rich when compared to them.’

‘ I was informed,’ says he, ‘ that many of these people never taste meat during their lives, but subsist entirely upon potatoes; and that in the farm-houses, the goats, pigs, dogs, men, women, and children, lie all together. Whilst on our journey, the boys frequently ran for miles with the coach, in hopes of obtaining a piece of bread.’

At Dublin, Abu Taleb took lodgings at a private house. He remained for several weeks in this city, and experienced a very hospitable reception at the houses of some of the principal inhabitants. The Marquis Cornwallis, who was then lord-lieutenant, showed him many civilities. As Dublin was the first town which Mirza Abu Taleb Khan had seen well lighted at night, he says that it impressed him with a great idea of its grandeur. His surprise was excited by the crowds of people passing to and fro in the streets without tumult or confusion; or, as he says, without running against each other. The numerous coaches in this and the other cities of Europe made such an impression on him, that from the day of his arrival in Dublin till he quitted Paris, the sound of coach wheels was never out of his ears. He remarks that the horses here are used ‘ for all kinds of work, even for ploughing the ground. The only use made of bullocks in this country is to eat them.’

Abu Taleb expresses his surprise at the estimation in which works in statuary are so generally held by Europeans. He says, that he once saw the trunk of a statue, without head, arms, or thighs, sold in London

‘ for 40,000 rupees (5000*l.*)’ ‘ It is really astonishing,’ he adds, ‘ that people possessing so much knowledge and good sense, and who reproach the nobility of Hindoostan with wearing gold and silver ornaments like women, should be thus tempted by Satan to throw away their money upon useless blocks.’

The author had frequent reason to complain of the want of baths in the places which he visited in Europe. At Dublin, he remarks, that

‘ there are but two hot baths, the roofs of which resemble large ovens. They are not properly fitted up; and are so small, that with difficulty they hold one person; and even then the water does not rise above his middle. Being a case of necessity, I bathed in one of them; but there were not any attendants to assist me; and instead of a rubber, I was obliged to use a brush made (*I hope*) of horses hair, such as they clean shoes with.’

Abu Taleb thus characterizes the Irish; there appears much discrimination in his remarks.

‘ They are not so intolerant as the English, neither have they the austerity and bigotry of the Scotch. In bravery and determination, hospitality and prodigality, the freedom of speech, and openheartedness, they surpass the English and Scotch, but are deficient in prudence and sound judgment: they are nevertheless witty and quick of comprehension. Thus my landlady and her children soon comprehended my broken English; and what I could not explain by language, they understood by signs; nay, before I had been a fortnight in their house, they could even understand my disfigured translations of Persian poetry. When I was about to leave them and proceed on my journey, many of my friends appeared much affected, and said. With your little knowledge of the language, you will suffer much distress in England; for the people there will not give themselves any trouble to comprehend your meaning, or to make themselves useful to you. In fact, after I had resided for a whole year in England, and could speak the language a hundred times better than on my first arrival, I found much more difficulty in obtaining what I wanted, than I did in Ireland.’

The author continues,

‘ in Dublin, if I happened to lose my way, and inquired it of any person, he would, immediately on perceiving I was a foreigner, quit his work and accompany me to the place where I

wished to go. One night, as I was going to pay a visit at a considerable distance, I asked a man which was the road. He instantly accompanied me, and when we arrived at a particular spot, I knew where we were, and having thanked him for the trouble he had taken, said I was now perfectly acquainted with the remainder of the road, and begged he would return home. He would not consent, but, after we had gone some distance further, I insisted upon his leaving me, otherwise I should relinquish my visit. He apparently complied, but I could perceive that from his great care of me, he still followed. Being arrived at the door of my friend's house, I waited for some time, that I might again have an opportunity of thanking him; but as soon as he saw that I had reached a place of security, he turned round and went towards home.

'The Irish, by reason of their liberality and prodigality, seldom have it in their power to assist their friends in pecuniary matters: they are generally in straitened circumstances themselves, and therefore cannot, or do not aim at the comforts and elegance of the English, neither do they take pains to acquire riches and honours like the Scotch, by limiting their expences when in the receipt of good incomes, and paying attention to the great. In consequence of this want of prudence, they seldom attain to high dignities, and but few of them, comparatively, make much progress in science.

'Their great national defect, however, is excess in drinking. The rich expend a vast deal in wine; and the common people consume immense quantities of a fiery spirit, called whisky, which is the peculiar manufacture of this country and part of Scotland.

'One evening that I dined in a large company, we sat down to table at six o'clock. The master of the house immediately commenced asking us to drink wine, and, under various pretences, replenished our glasses; but perceiving that I was backward in emptying mine, he called for two water glasses, and having filled them with claret, insisted upon my taking one of them. After the table cloth was removed, he first drank the health of the king, then of the queen, after which he toasted a number of beautiful young ladies with whom I was acquainted, none of which I dared to refuse. Thus the time passed till two o'clock in the morning; and we had been sitting for eight hours: he then called to his servants to bring a fresh supply of wine. Although I was so much intoxicated that I could scarcely walk, yet, on hearing this order, I was so frightened, that I arose and requested permission to retire. He said he was sorry I should think of going away so soon; that he wished I would stay supper, after which we might have a bottle or two more by ourselves. I had heard from Englishmen, that the Irish, after they get drunk at table, quarrel and kill each other in duels; but I must declare that I never saw them guilty of any rudeness, or of the smallest impropriety.'

About a fortnight after our author's arrival in Dublin, he was much delighted by a fall of snow, which was a spectacle that he had never seen before. At first he suffered much from the cold of the climate, and says, that the 'frost pierced through him like an arrow.' But he overcame this chilliness by exercise; his appetite became more keen, and his strength increased.

'I recollect,' says he, 'that in India, when I only wore a single vest of Dacca muslin, if I walked a mile I was completely tired; but here, when my clothes would have been a heavy load for an ass, I could have run for miles without feeling the smallest fatigue. In India, I slept daily seven or eight hours at different times, without feeling refreshed; but during the two months I remained in Ireland, I never slept more than four hours any night, and yet I never felt an inclination to lie down in the day time.'

Abu Taleb ascribes to our cold climate many advantages both physical and moral, some of which seem rather disputable. On the 21st of January, 1800, our sensible Asiatic traveller arrived in London. He was introduced at court, received invitations from the princes, was very hospitably entertained at the houses of the first nobility and gentry, and he tells us, that he was so exhilarated by the coolness of the climate, and so devoid of all care, that he followed the advice of Hafiz, and gave himself up to love and gaiety. His amusements were not confined to the metropolis, but he made several excursions with his friends to different parts of the country. He was highly delighted with the seat of the Duke of Marlborough at Blenheim. 'The beauties of Windsor Park faded before it; and every other place I had visited was effaced from my recollection, on viewing its magnificence.'

When Abu Taleb first arrived in London, he determined to open a public academy for teaching the eastern languages to those who were destined to fill important situations in our Indian empire. But this plan at first experienced no encouragement from the government, though they made an offer to him on the subject after he had made up his mind to return to India.

Our author's description of the manners, customs, buildings, &c. in London, is very accurate. A man, who had spent all his life in the capital, could hardly have given a more exact representation of it. It is indeed so natural a picture, and so exactly like the original, that it leaves us little room for extract or observation. We do not believe that many books of travels contain so much truth as this, or exhibit so little fiction, absurdity, and extravagance. Abu Taleb never exaggerates

what he sees ; he expresses his sensations with unaffected simplicity ; and he does not mar what he says by the obtrusion of affected sentiment.

We were much inclined to laugh at the construction which our traveller at first put on the fashionable invitation to a ladies rout. He conceived it to be an *assignation*.

‘ Of the inventions of Europe, the utility of which may not appear at first sight to an Asiatic, the art of printing is the most admirable. By its aid, thousands of copies of any scientific, moral, or religious book, may be circulated among the people in a very short time ; and by it, the works of celebrated authors are handed down to posterity, free from the errors and imperfections of a manuscript. To this art the English are indebted for the humble but useful publication of *newspapers*, without which life would be irksome to them. These are read by all ranks of people, from the prince to the beggar. They are printed daily, and sent every morning to the houses of the rich ; but those who cannot afford to subscribe for one, go and read them at the coffee-rooms or public-houses. These papers give an account of every thing that is transacting, either at home or abroad. They contain a minute description of all the battles that are fought, either by sea or by land ; the debates in the houses of parliament ; the state of the crops in the country ; the price of grain and all other articles ; the death or birth of any great personage ; and even give information, that on such a night such a play will be performed, or such an actor will make his appearance.’

Abu Taleb well remarks, that as living is very expensive in England, a good appetite is a serious evil to a poor man. The hot-houses of the English, in which they can procure the fruits of the torrid zone, struck him as one of their greatest luxuries. ‘ None of the emperors of Hindoostan,’ says he, ‘ in all the plenitude of their power, could ever have forced a gooseberry or a cherry, two of the most common fruits in Europe, to grow in their dominions.’

Abu Taleb furnishes a very neat account of various English manufactories, which must excite in his eastern fellow countrymen magnificent ideas of the power, wealth, and ingenuity of this country. His account of the illuminations on the last peace, is very sprightly and correct. The author says, that the common people in England ‘ enjoy more freedom and equality than in any other well regulated government in the world ;’ but he thinks that ‘ the difference between the comforts of the rich and poor is, in England, much greater than in India.’

‘ I cannot describe the pleasure I felt,’ says the sensible Asiatic, ‘ upon my first arrival in Europe, in being able to

walk out unattended, to make my own bargains in the shops, and to talk to whom I pleased, so different from our customs.' Amongst the customs which the author considers as peculiar to the English, he mentions duels and boxing matches. During his residence in England, he says that he was present at one hundred exhibitions of pugilistic skill. He ascribes the superior degree of respect and tenderness which is visible in European families, to the *single marriages* of the Christians. A Mohammedan family, which is the offspring perhaps of a dozen mothers, becomes almost necessarily the seat of intestine broils.

' The parents also,' says the author, ' endeavour by an impartiality of conduct to preserve harmony amongst the children ; and if they have a preference for any one of them, they strive to conceal it as much as possible. If the children are guilty of a fault, they do not severely beat or abuse them, but either send them to bed, or confine them to their rooms; they also frequently reason with them, and excite them to good behaviour, more by hope than by fear. Owing to this mode of treatment, I have often seen an English child of five years old possess more wisdom than an Asiatic of fifteen. Even the play-things of children in Europe are made to convey lessons of instruction; and the alphabet is learned by infants, who suppose they are only playing cards.'

These and similar sentiments of approbation on different parts of our civil and domestic management, which are very opposite to eastern modes, do great honour to the tolerant and liberal spirit of this discriminating Mohammedan.

The first time our author was present at the debates in the House of Commons, this grave assembly reminded him ' of two flocks of Indian paroquets, sitting upon opposite mango trees, and scolding at each other.' The author tells us that he once had a dispute with the Bishop of L—n respecting the prophet Mohammed, whose coming our traveller insisted ' had been foretold by the holy Messiah in the *original* New Testament.' The bishop, says Abu Taleb,

' denied the premises, but agreed to examine the book and give me further information in a week. On the day appointed I waited on him, and he produced a very ancient Greek version of the Testament, in which he candidly acknowledged that he had discovered the verse I alluded to, but said he supposed it might have been interpolated by some of the renegadoes of Constantinople, long after the preaching of Mohammed. I replied, that as copies of the New Testament were in the hands of every person at that time, it was impossible that any interpolation could have taken place without having been noticed by some of the contemporary historians or writers. But, inde-

pendently of that circumstance, it is a well-authenticated fact, that Mohammed himself, had declared to the christians, he was the Ahmed (*Parak-te*) promised by Jesus Christ, and quoted to them the passage in the Evangelists; that the christians did not then object to the verse, but merely denied that he was the comforter so promised, and that they should look for another. This was sufficient evidence to prove that the above passage was in the original, and not an interpolation. The bishop laughed, and said, he supposed I was come to England to convert the people to mohammedanism, and to make them forsake the religion of their forefathers.'

Abu Taleb pays numerous compliments to the English ladies, who excited his admiration to such a degree, that none of the sex whom he afterwards saw in France and Italy could make any impression on his heart; which yet appears not to have been composed of very impenetrable stuff. The following is the eulogy of this gallant Asiatic on Lady Georgiana, daughter of the late Duchess of Devonshire, and since married to Lord Morpeth:

'Lady Georgiana supasses in beauty and elegance the boasted nymphs of China or Tartary, and her voice thrills to the soul like the elixir of life.'

VERSE.

'Since the sphere commenced its revolutions, it has not beheld such a star.'

'And since the earth began to produce, it has not yielded so fair a flower as Georgiana, lovely daughter of the duke and duchess of D——e.'

At the ball of the lady mayoress, Abu Taleb thought some of the ladies as 'beautiful as the Houries of Paradise'; but Miss C——e, the daughter of the lord mayor, on whose charms he had an opportunity of gazing, seemed 'in that assemblage of beauties like the bright moon surrounded by brilliant stars.'

The author makes many sensible remarks on the system of English jurisprudence. He says that he frequently attended the sittings of the courts, and that the decision appeared to him in all cases to depend more on the judge than on the jury. Abu Taleb himself had a little experience of the injustice which is sometimes committed in this country under the sanction of law. He says that he bought a piece of cloth, and agreed with a tailor to make him a coat for ten shillings. Two witnesses were present when the agreement was made, which was even written in the hand writing of the tailor himself. But, when the coat was finished, the tailor

sent in a bill for twenty shillings. The honest mohammedan refused to pay more than ten; but the tailor, procured from one of the courts, a summons, which he never delivered; and then obtained a decree against him to pay the whole demand, and an additional six shillings for not obeying a summons, of which he knew no more than the man in the moon. Poor Abu Taleb consulted one of his friends, who was an attorney, who told him that he must immediately pay the money, and then sue his adversary for withholding the summons, and thus obtaining an unjust decree. The prudent Asiatic very wisely thought the first loss the least, and paid the money without contesting the point. Our traveller seems to augur no good from the establishment of English courts of judicature in India.

In chapters XIX. and XX. the author specifies what he deems the vices and virtues of the English. He appears to have formed a tolerably correct estimate of the English character. As an incidental proof of the love of ease and the dislike to exertion among persons in fashionable life, he says,

‘ In London I had sometimes occasion to trouble my friends to interpret for me in the adjustment of my accounts with my landlord and others; but, in every instance, I found, that rather than bear the trouble of stopping for five minutes longer, and saying a few words in my defence, they would yield to an unjust demand, and offered to pay the items I objected to at their own expense; at the same time an aversion to the employment of interpreter, or mediator, was so conspicuous in their countenance, that latterly I desisted from troubling them. In this respect I found the French much more courteous; for, if in Paris the master of an hotel attempted to impose on me, the gentlemen always interferred and compelled him to do me justice.’

Abu Taleb complains that the lower orders among us are totally devoid of honesty; that cupidity is very prevalent; that we give up too much time to eating, drinking, and sleeping; and that we increase our wants an hundred fold by our luxurious modes. He says that the Arabians and Tartars acquired their extensive conquests,

‘ not by their numbers, nor by the superiority of their arms, which were merely bows and arrows, and swords; no, it was from the paucity of their wants; they were always prepared for action, and could subsist on the coarsest food. Their chiefs were content with the fare of their soldiers, and their personal expences were a mere trifle. Thus when they took possession of an enemy's country, they ever found the current revenue of it

more than requisite for their simple but effective form of government; and, instead of raising the taxes on their new subjects, they frequently alleviated one half their burthen. The approach of their armies, therefore, instead of being dreaded, was wished for by the neighbouring people, and every facility given to their conquests. To this alone must be ascribed the rapidity with which they overran great part of the globe, in so short a period.

An anecdote is related of the commander of the faithful, Aly, (on whom be the grace of God) which will corroborate what I have stated. The son-in-law of the prophet, previous to setting out on an expedition, ordered a quantity of barley-bread to be baked at once, sufficient to last him for twenty days. This he carried on his own camel, and every day eat one of the cakes, moistened with water, which was his only food. His friends remonstrated with him on his abstemiousness, and requested he would order some other viands to be dressed. He replied, " My time is fully taken up with two things; first, my duty towards God, and secondly, my care of the army. I have therefore no time to throw away on the indulgence of appetite."

As we have noted some of the author's strictures on the vices of the English, we must not omit to mention that he praises them for their high sense of honour, their reverence for superior mental or moral excellence, their general desire to improve the situations of the common people, their frankness and sincerity, their good natural sense, their hospitality, &c.

Our honest traveller says that he found it more difficult to reconcile himself to our mode of sleeping than to any of our other modes.

The beds and mode of sleeping in England, are by no means to my taste. They have, in general, two or three beds, laid one over the other; and the upper one being composed of feathers, a person is immediately swallowed up in them, and finds the greatest difficulty in turning from one side to the other. In the very depth of winter, this is bearable; but as the weather becomes warmer, it causes pains in the back and a general relaxation of the frame. Above them, they spread a sheet, two blankets, and a quilt, all of which are closely tucked under the bedding, on three sides, leaving an entrance for the person to creep in next the pillows; which always reminded me of a bear climbing into the hole of a large tree. The bed being broad, and the clothes stretched out, they do not close about the neck, and, for a long time, do not afford any warmth; and if a person turns about inadvertently, the four coverings separate, and either fall off the bed, or cause so much trouble, that sleep is completely banished. All my other Indian customs I laid aside

without difficulty, but sleeping in the English mode cost me much trouble. Our quilts, stuffed with cotton, and lined with muslin, are so light, and adhere so closely to the body, that they are infinitely more comfortable and warmer than blankets; and although it may be objected, that to sleep the whole season with the same quilt next the body is an uncleanly custom, I reply, that we always sleep in a night dress, which prevents the quilt touching the skin; whereas the English go to bed nearly naked, and use the same sheets for a fortnight together.'

Abu Taleb left London on the 7th of May, 1802, after a residence of two years and five months. After crossing over to Calais, our author proceeded from that town to Paris in a vehicle, not very appropriately termed a *Diligence*.

' During the whole of this journey the country was beautiful and highly cultivated; rich fields of corn were here and there divided by vineyards, or orchards of delicious fruit; rivulets of clear water crossed the road in various places, over which were constructed neat stone bridges; and every few miles we came to a populous town or village. In these respects it appeared to be superior to England. The cows, and other animals, were, however, thin and poor looking, and resembled those of India. The horses had the appearance of the Persian or Arabian breed, and better looking than the English, but, I was informed, were not near so good. It was on this journey I first observed oxen used in Europe to draw carriages. Many of the French dogs are exceedingly beautiful, and so small, that they are carried by ladies under their arms, to prevent their being fatigued. The roads were very broad and level, and the sides were planted with rows of shady trees, which, in summer, must be a great comfort to the traveller. Many of the towns are surrounded by walls, and have all the appearance of fortresses. The villages in France are exceedingly mean, and do not at all resemble their towns. I thought the female peasants very disgusting, both in their manners and their dress: the attire of the village girls in India, in comparison with these, is infinitely superior. The inns on the road were also execrable, and filthy to such a degree, that I could neither eat nor drink in them with any pleasure.'

Our readers, who have perused some of our traveller's remarks respecting London, will probably not be displeased to hear what he thought of the French capital.

' The exterior appearance of Paris,' says he, ' is superior to London; so in this respect are their houses; they are very lofty, and have a great deal of gilding and finery about them; but in the interior they are not by any means so neatly or comfortably fitted up as the English houses.'

' In Paris the coffee houses are innumerable, but in general are very filthy; and as many of the French smoke *segars* or *charroots* in them at all hours of the day, they smell shockingly of tobacco. A person is also much annoyed by beggars, at these places; they follow a gentleman into the room, and sometimes even take hold of his hand, to move his compassion, or rather to tire him by their importunity: they are, however, content with a trifle, and will sometimes be satisfied by a piece of bread; to obtain this favour, they have frequently to contend with a surly rival, in the form of a large dog, whose filth is lying about the different parts of the room. I had been so long accustomed to English cookery, that, during the whole of my residence in France and Italy, I could never relish their culinary process. Their roasted meats are burned up, and retain not a drop of gravy; the boiled meats were also overdone, and quite stringy. The French are exceedingly fond of mixtures, that is, meat stewed with vegetables, and a great quantity of garlick, spices, &c. On this account I have frequently risen hungry from a table of thirty dishes, on the dressing of which much pains had been bestowed, and principally on my account. The only good dinners I ever ate in these countries, were at the houses of English or Americans, who had taken pains to instruct their servants in the proper mode. Neither could I relish their pies or tarts, &c. as an inspection of their pastry-cook's shops had prejudiced me strongly against them.'

The following will shew that our traveller had not been so long domesticated in England without acquiring the taste and feelings of a native, respecting what we emphatically call comfort.

' A lodging house in Paris, which is probably eight stories high, and contains fifty or sixty persons of both sexes, has only one entrance, and one yard. The noise and dirt made by such a crowd may be easily imagined. In these houses it is customary to hang bells; and as the servants never think of visiting the rooms but once a day, that is, when they make the bed and bring up water, it becomes absolutely requisite for a person who wishes for any comfort, to hire a servant of his own, to whom he is obliged to pay a guinea a week. In France, they seldom think of cleaning the grate, or fire-place; it is consequently a disgusting object; whereas, in England, I always thought it an ornament to the room, and a good coal fire more beautiful than a bouquet of flowers.'

Abu Taleb did not fail to remark the superior urbanity, gentleness, and good breeding, which the French display in their intercourse with foreigners; and he notices the superior patience and cheerfulness with which they endure the little

vexations and disappointments of common life. The French, says our traveller,

' in pointing out the road, or explaining any thing to a foreigner, are indefatigable, and consider such conduct as a proof of their good breeding and humanity. You may call on a French gentleman at any hour, and relate to him your whole story twice over; he will listen with the greatest patience, and never betray a discontented look. How superior in this respect are they to the irritable and surly Englishmen! Whilst travelling, or, when dining at French ordinaries, I was frequently surprized to see with what good humour the gentlemen put up with bad food and worse wine; and, whenever I complained, they took great pains to persuade me that the things were not so bad, or that the master of the house was not in fault.'

In whatever relates to what may be called the philosophy of common life, the French appear to have greatly the advantage over our more moody, petulant, and impatient countrymen.

The distinction which Abu Taleb makes between the French and the English women, and his preference of the latter are very honourable to his taste and discrimination, and indeed virtue and good sense.

' The French women are tall and more corpulent than the English, but bear no comparison with respect to beauty. They want the simplicity, modesty, and graceful motions of the English damsels. Their fashion of dressing the hair was to me very disgusting, as it exactly resembled the mode practised by the common dancing girls in India; that is, by dividing the hair into ringlets, two of which hung on the cheeks in an affected careless manner. They were also painted to an excessive degree, were very forward, and great talkers. The waists of their gowns were so short and full bodied, that the women appeared hump-backed, whilst the drapery in front was so scanty as barely to conceal half their bosoms. Although I am by nature amorous, and easily affected at the sight of beauty, and visited every public place in Paris, I never met with a French woman who interested me.'

From Paris our author pursued his route through Lyons to Marseilles, when he proceeded by sea to Genoa and Leghorn, and thence he was conveyed on board an English man of war to Malta. Here he was very hospitably entertained by Sir A. B——l, the governor and the other principal officers. From Malta he was conveyed in the *Victorieux* to Constantinople. Abu Taleb remained a month at Constantinople, and passed the greater part of his time in the society of Lord and Lady E——n. Lord E——n had provided him

with a neat, clean, and well-furnished house near his own. The servants belonging to it were four handsome Greek women."

We shall extract part of what the author says on the manners and capital of the Turks.

" A Turk of the smallest consequence never thinks of walking; and to save this trouble, there are 100,000 small boats plying about Constantinople. These are all open, but handsomely painted, carved, and gilded, with soft cushions to sit on: they are rowed by one, two, or three men, and are procurable at all hours. On the quays, and in that part of the town which is not accessible to boats, there are a number of horses standing ready saddled for hire; so that a person may travel all over the city without walking twenty yards. The streets are narrow, badly paved, and, in winter, up to the horse's knees in mud: the concourse of people is notwithstanding so very great, that a stranger has much difficulty in getting along. The coffee houses and barber's shops in this city are innumerable. The Turks, though very indolent, are not fond of retirement or solitude; they therefore, immediately after breakfast, go to one of these places, where they sit, smoking, drinking coffee or sherbet, and listening to idle stories, the whole day. Their conversations are carried on in a loud tone of voice, and sometimes eight or ten persons talk at the same time; it is therefore impossible for a foreigner to understand what they are saying; and, in short, the societies in these coffee houses are little better than an assembly of brutes. The rooms are also exceedingly dirty, and seldom afford any thing but thick coffee, and tobacco-cheroots.

" The inns of Constantinople are horrid places, and the only good accommodation for a traveller in this city, is at the French and English hotels in Gallata.

" The hot baths are also innimerable, but very filthy, and common to both sexes. The men use them from day-light till ten o'clock, and the women from noon till evening."

" The Turkish dress is more expensive than that of any other people in the world, and is composed of the choicest manufactures of various nations. They use a great quantity of European broad-cloths and satins. From India they are supplied with muslins, and from Persia with shawls and embroidered silks. The trowsers of the higher classes are made of fine broad cloth, but so wide that the skirts of half a dozen coats are with ease inclosed in them, and a person unaccustomed to wear them, cannot move in them. Their caps, which they call *cavuk*, are also made of broad cloth, and do not weigh less than twelve or fourteen pounds. They wear four or five coats, made after the Arab fashion, over each other; the upper ones are of broad cloth, and the inner one of satin; and over all they throw an immense long cloak: in short, their dress would be an heavy

load for an ass; on this account they avoid moving as much as possible, and consequently are deprived of taking exercise, or enjoying themselves in the fresh air, both of which would contribute greatly to their health and happiness.

‘ During my travels in Turkey, I spent several days at the houses of the pashas; and I invariably observed, that, at an early hour of the morning, they entered the hall of audience, by a small door which communicated with the *haram* (women’s apartment,) and that they remained there till midnight, after which they retired into the *haram* by the same door. During the whole day they never even looked into the garden, much less thought of going out, to walk or refresh themselves.’

Murza Abu Taleb Khan thought the mode of living among the Turks very disgusting, and he says that he never could make a comfortable meal with them.

‘ In Turkey, if a party consists of eighteen persons, there are three cloths laid in different parts of the room, on each of which are placed six cakes of bread. The master of the house, with the five superior guests, take their places at the upper table; the six next in rank take the second table; and the others the inferior one. A large tray is then brought in, containing a single dish, which is placed on the upper table: the master of the house, and his guests, immediately take one or two mouthfuls with their hands; the dish is then changed, and carried to the second table, when the party having helped themselves in the same manner, it is carried to the bottom table, and thence, in a few minutes, taken out. In this mode a succession of thirty dishes are frequently produced; but, before a person can tell whether he likes any particular dish, it is taken off, and perhaps replaced by a much inferior one. For soups, custards, rice, milk, &c. they make use of wooden spoons, which, being very shallow, and quite round, scarcely hold any thing, and only serve to dirty the table cloth, and spoil a person’s clothes.’

Our author did not remain more than a month at Constantinople, when he set out on his journey to Bagdad. A *mehmander* (conductor) was appointed to attend him from Constantinople to Bagdad, who was to provide him with horses and every other requisite on the road. But this *mehmander* grossly violated his trust. He appropriated to himself the money that was given him for the use of our author, and seems to have spared no pains to aggravate the discomfort of his journey. When Abu Taleb arrived at Diarbekir, he requested the governor, Ahmed Effendi, to supply him with another conductor, who accompanied him to Mardine, whence he proceeded through Mousul to Bagdad. Diarbekir was ‘ the handsomest and most populous city’

which he passed on the road. It is situated on the banks of the Tigris, and surrounded by verdant hills; the tops of which are crowned with some neat villages embosomed in gardens and groves. Our traveller remained at Mardine four days at the house of Abdullah Aga, the governor, whom he represents as one of the most intelligent of the Turkish noblemen, and a man of upright and benevolent character. From Mardine, a journey of forty-eight miles, brought our traveller to Nisibis, which retains no traces of its ancient grandeur. The distance from Nisibis to Mousul is two hundred miles, and the author says, that though it had been represented as terrible, it was the pleasantest part of the whole journey. 'From Constantinople to Nisibis the country is so mountainous, that we were constantly ascending or descending, and never met with a plain of a dozen miles in extent.' The Arabian horse, on which the author crossed the desert from Nisibis to Mousul, was, he says, little better than a poney.

'On the second day, says the author, I lost his bag of corn, in consequence of which he had nothing to eat during the five day's journey, but the little grass which he was enabled to pick up while we halted. During this time he never had his saddle taken off, or even his girths loosed; notwithstanding which, when I rode into Mousul, he appeared quite fresh, and was playing with the check of his bridle. In short there are no horses in the world equal to them.'

Abu Taleb says that Mousul is an unhealthy place, and that he found the people as desirous of a physician, as a person in a high fever is of a draught of water. As the author possessed a smattering of medical information, and had the good fortune to effect one or two cures, he had innumerable applications; and, as his fame preceded him, all the sick of the different villages were brought for his advice during his journey to Bagdad. The distance between Constantinople and Bagdad, is

estimated at 475 fersukh, being 950 eoss of Hindooostan, equal to 1900 English miles. There are fifty post houses or stages on the road, and the caravans at the most favourable season of the year do not perform it in less than three months. I was fifty days on the road, fifteen of which I halted, but it has been rode by an active *courier* in twelve days; and had I not met with impediments, I think I could have performed the journey in five or six weeks.'

Abu Taleb says, that 'the fame of the cities of Bagdad,

Bussora, Nejif, and other places of Persia with which Hindoostan resounds, is like the sound of a drum, which is thought best at a distance; and he adds, that in all the country which he traversed between Constantinople and Bussora, he never saw a house which a person of moderate fortune at Lucknow would have considered as a respectable or comfortable habitation, ' except that of Aga Jafeir at Kerbela.' We shall not attend our traveller in his visits from Bagdad to the shrines of the Mohammedan saints and martyrs, nor to the tombs of some of his pious progenitors, who sprung from the loins of the prophets.

In this part of the work we have a few particulars respecting the Vahabees or Wahabees, who at present constitute the predominant power in Arabia. This sect was founded by *Abd al Vehab*, who was succeeded by his son Mohammed, who, ' being blind, always remains at home, and has assumed the title of Imam, and supreme pontiff of their religion.' A person named *Abd al Aziz* acts as his deputy. ' This man is eighty years of age, but retains all the vigour of youth, and predicts that he shall not die till the Vahaby religion is perfectly established all over Arabia.' This chief and his spiritual superior, have acquired such an ascendancy over the multitudes of their followers, that, when going to battle, they ' solicit passports to the porters at the gates of paradise.'

' Although the Vahabees have collected immense wealth, they still retain the greatest simplicity of manners, and moderation in their desires. They sit down on the ground without ceremony, content themselves with a few dates for their food, and a coarse large cloak serves them for clothing and bed for two or three years. Their horses are of the genuine Nejia breed, of well known pedigrees; none of which will they permit to be taken out of the country.'

From Bagdad our author proceeded by water to Bussora; thence to Bombay. From Bombay he was conveyed in a frigate to Calcutta, where he arrived in safety on the 4th of August, 1803. After this Abu Taleb was appointed collector of one of the districts of Bundiecund, in which situation it gave us much regret to learn that he died in the year 1806.

The ' vindication of the liberties of the Asiatic women,' at the end of the second volume, contains some striking remarks, and tends to rectify several very common misconceptions of Europeans, respecting the domestic condition of females in the east.

We have been much amused by these travails of Abu Taleb. He seems very accurate and impartial in his descriptions. There is no idle exaggeration, no sentimental parade, no intrusion of personal vanity or self-conceit in his narrative. The author never seems puffed up with that self-importance, which it is so usual to feel, and so difficult to repress. His object appears to be to exhibit a plain, unvarnished account of what he saw and heard; and though inflation of style is ascribed to the Asiatics, there is no trace of this defect in the *prose* of Abu Taleb. When he writes verse he assumes the common licence of poetical diction, and magnifies objects beyond their real dimensions, or ascribes to them more beauties than they possess; but his prose represents things to the life, without either embellishment or distortion. His judgment is solid; and his views of men and things very candid and well-discriminated. This is very evident in his distinctive portraiture of the French and the English character. In short he appears to have been a man of great good sense and discernment, and to have possessed in no common degree the estimable qualities of probity and truth.

ART. III.—*Poems on the Abolition of the Slave Trade; written by James Montgomery, James Grahame, and E. Berger. Embellished with Engravings from Pictures painted by R. Smirke, Esq. R. A. 4to. pp. 141. London, Bowyer, 1810.*

THE abolition of the slave trade may be considered as one of the most glorious events in the history of the world: as the Greeks reckoned from their first Olympiad, the Mahometans from the Hejira, and the Persians from Yesdegird, so may the African, so long insulted and oppressed, date from this recognition of his rights as man as from a new era. Magnus ab integro seclorum nascitur ordo. An event so important, together with those who effected it by their persevering efforts in the noble cause of suffering humanity, demanded some great and magnificent record; and it reflects the highest honour on Mr. Bowyer, that as far as in him lay he has exerted himself to exhibit a grand memorial of this labour of love. He has employed men who have reached the height of fame in their respective arts, that the excellence of their united efforts might produce something worthy of the work which they undertook to celebrate. How far their

exertions have answered Mr. Bowyer's expectations, it is the business of the present critique to inquire. Mr. Montgomery's poem we have already noticed in our review of his recently published volume: it remains therefore merely to investigate the merits of Mr. Grahame and of 'E. Berger,' who we understand is a lady. We have objected to Mr. M.'s want of plan: we certainly cannot object to Mr. G. on this score; but his plan, which is perfectly regular, is so tastelessly chosen, and so injudiciously conducted, that we think Mr. M.'s breach more to be honoured than Mr. G.'s observance. His poem, in its first three books, is a full, true, and particular account of the slave trade, from its origin to the present day, traced through all its stages of the Guinea market, the middle passage, and the sugar plantations, with scarcely an episode, and with very few observations to relieve the monotony of such a detail. This is precisely the fault which Boileau has ridiculed with so much humour in his satirical notice of those poets, who, in writing on a campaign, scrupulously follow their hero from fort to fort, and would rather be caught tripping in all the rules of Parnassus, than give the lie to the gazette: men, in short, in whose eyes all the beauties of Virgil cannot counterbalance the anachronism of the amours of Dido and Æneas, and to whom Lucan appears the first of poets, not for the nobleness of his sentiments, and the fire of his verse, but for his historical accuracy. We are sorry to see a man of Mr. Grahame's taste, and who evidently from his poetry, is a reader and admirer of Virgil, fall into this error of imbecile insipidity; but he has made some amends for it in his fourth part, which is a beautiful and poetical enumeration of the consequences of the abolition.

But the great and prevailing fault of Mr. G. is his style of poetical composition; those who are inclined to think that blank verse is verse only to the eye, will, on reading this author, be confirmed in that opinion: he writes mere measured prose, and this measurement is not ascertained by any harmonious collocation of this his prose, but merely by his having caused to be printed in equal parallel lines a given quantity of words, containing a given quantity of syllables. It is quite time that this species of writing should be exploded, though it has unfortunately been sanctioned by high authority. Cowper, whose better judgment was a little perverted by occasional fits of fondness for naked simplicity, has written some pages of mere prose, but he redeems all his defects by a rich vein of original observation, and a sparkling assemblage of new poetical images, which strike blind the keenest critical eye. But it is not allowable for Mr. Grahame, with his infinitely

inferior genius, to fall into the same errors. Those spots which are hardly perceptible in the sun, and tend scarcely in the slightest degree to diminish his brightness, would be sufficient to eclipse a lesser luminary. Mr. Grahame has indeed none of the higher powers of a poet; he has none of that energy of thought and fervor of imagination, which in Milton and Dryden strike with irresistible force upon the feelings, and hurry us along with a turbulent delight which for a time disdains to be subdued by sober criticism: he does not charm or surprize the fancy with unexpected combinations of old images like Pope, or splendid displays of new ones like Shakspeare and Spenser: nor has he any of that glowing expression and magnificent versification for which Dryden is remarkable. Mr. Grahame's poetry is characterized by a smooth and agreeable flow of thought and diction, seldom rising above mediocrity, and never transporting us, by occasional passages of extreme elegance, evidently modelled after the purest examples of antiquity, by a current of serious and religious reflection, which, as it is not tinged with the slightest cant and asperity, is a charm of no small power to interest, and lastly, by the truth, beauty and delicacy of his descriptions, both of scenery and incident. These it must be confessed are beauties of no inconsiderable magnitude; and if they do not elevate their possessor to the rank of a great poet, at least constitute him a very pleasing one. We shall now proceed to present our readers with some samples of Mr. G.'s beauties and defects. The first passage which we shall quote, though it bears rather the air of a conceit, yet suggests so much pleasing reflection, and contains in it so much truth, that we think the perusal can hardly fail of gratifying the reader.

'O God! how large a portion of the ills
 Of human kind derives itself from man!
 Deeming the land too narrow for his crimes,
 He penetrates the deserts of the main.
 How sad the contrast 'twixt that floating scene,
 That little world of misery condens'd;
 By man created, and the view around
 Of nature's works! how peaceful ocean lies
 Unseen, reflecting all the heav'ly host,
 While to the rolling eye, above, below,
 Wide sparkles, not a single hemisphere,
 But one vast concave globe of radiant orbs.' P. 76.

The next passage is still better; it is a touching picture of those whom even hope, the last lingering comforter, which

clings to the unfortunate, has deserted, and who look only for joy in death.

‘ But what a scene of joy surrounds the grave,
The breach through which the pris’ner has escap’d!
With songs they celebrate the joyful day;
To mirthful songs they beat the cov’ring sod,
Then in a ring join hands and dance around.
But brief their hour of melancholy joy;
The horn of labour breaks the mirthful ring
And summons to the field. Day after day
Ceaseless they toil; the sabbath, call’d their own,
Is still their master’s; respite it brings none
From toil; for, on that day, the narrow plat,
Whose produce furnishes the negro’s board,
Requires the hand of culture. Voice of prayer,
Heart-soothing psalmody, or preacher’s words,
They never hear: their souls are left a waste,
Where slav’ry’s weeds choke up each wholesome herb.’

P. 82.

But the best passages in Mr. G.’s poem are in the last part, where, with the prophetic ken of the poet, he anticipates the blessings about to result from the abolition. It would be cruel, and little relevant to the purposes of poetry, to disturb this delightful vision by any intimation of the difficulties and even impossibilities of the glorious results which the religious bard so confidently foretells: it is our business rather to shew with what skill he has managed this poetical privilege, of dreaming golden dreams by the streams of Helicon. It was said once to a man who affected to indulge in Parnassian reveries, ‘ How dare you dream?’ The question was sensible: it is not so easy to dream as many poets imagine, and there is as much difference between their dreams and those of a true poet, as there is between the delirious incoherences of feverishebriety, and the transporting visions of expiring saints. Mr. G. however has not abused this privilege; he dreams well; he has no ravings, no fantastic apparitions: all is easy, tranquil, and beautiful, and is told with a delicacy and simplicity not often to be found in modern poetry. We recommend to particular notice those lines in the subsequent quotation which are marked in italics; they contain an image interesting and beautiful, and, as far as we recollect, perfectly original. It is one of the tests of a true poet to produce such an image which, while it surprises by its novelty, charms by its genuineness and fidelity; especially when there is not the slightest appearance of effort or labour.

Hail, Africa ! to human rights restor'd !
 Glad tidings of great joy to all who feel
 For human kind & to him who sits at ease
 And looks upon his children sport around
 In health and happiness, ev'n him ye bring
 Delight ne'er felt before : *the dying saint,*
Whose hymning voice of joy is fainter heard
And fainter still, like the ascending lark,
As nearer heaven he draws, hears the glad words,
 And bursts into a louder strain of praise :
 The aged cottager, on sabbath eve,
 Amid his children and their children opes
 That portion of the sacred book, which tells,
 How with a mighty and an outstretch'd arm,
 The Lord deliver'd Israel from his bonds ;
 Then, kneeling, blesses God that now the curse
 Of guiltless blood lies on this land no more.
 Ev'n they who ne'er beheld the light of heav'n,
 But through the grated iron, forget awhile
 Their mournful fate ; and mark a gleam of joy
 Pass o'er each fellow-captive's clouded brow.' P. 86.

The next extract is a charming specimen of tasteful description, and the little concluding incident is beautifully picturesque, and evinces a degree of elegance attainable only by the most refined minds.

Already I behold the wicker dome,
 To Jesus consecrated, humbly rise
 Below the sycamore's wide-spreading boughs ;
 Around the shapeless pillars twists the vine ;
 Flow'rs of all hues climb up the walls, and fill
 The house of God with odours, passing far
 Sabean incense, while combin'd with notes
 Most sweet, most artless, Zion's songs ascend,
 And die in cadence soft ; the preacher's voice
 Succeeds ; their native tongue the convert's hear
 In deep attention fixed, all but that child
Who eyes the hanging cluster, yet withholds,
In reverence profound, his little hand ? P. 87.

We now come to the consideration of Mr. G.'s faults, and these unfortunately are pretty numerous. Of his prosaic language, and tame thinking, we shall have occasion presently to give some examples. We shall first produce a few specimens of vile taste ; they were, we suppose, intended to be remarkably striking for their simplicity. The first is when he is describing the slave-ship setting sail ; this he thinks can-

not be better expressed than in the technical barbarism of sailors :

‘ *Yo yea* resounds amid the buzz confused.’ Part 2, line 2.

Dryden’s pedantry about starboard and larboard vanishes before the absurdity of this jargon.

Again,

‘ Every petty fault
Is duly journalled till the wretch whose trade
To torture comes in stated round, with cry
Of slaves to flog !’ P. 81.

Is this burlesque ?

Again. The refusal of a young man to flog a young female slave, who happens to bear some resemblance to the ‘ chere amie’ of the said youth, gives rise to the following burst of poetry :

‘ Sheer metiny ! (vociferates the wretch
The self-appointed judge) haste bind him up
And let the trenching scourge at every stroke
Be buried in his flesh, until the ribs
Laid bare disclose the pausing wheels of life.’ P. 74.

It is needless to dwell upon the ludicrous contrast here formed by the mere prose of the first part, and the affectedly pompous diction of the latter part of this passage. A more glaring instance of this sort of folly may be seen by those who have patience to peruse the poor versification, at the end of the third book, of two or three stories taken from Dr. Pinckard’s notes on the West Indies; the language in which they are conveyed being neither prose nor verse, but a sort of phraseology strutting on stilts, or prose on* horseback, entirely destroys that effect, which is produced by the simple narrative of the unpretending author of the notes.

One other curious affectation we cannot forbear to mention: when relating the history of some Scotchmen, he thinks it necessary to drop his English diction, and to use terms current only on the other side of the Tweed: thus we read ‘ loaning sweet;’ ‘ gloamin hour;’ ‘ heartsome roof;’ war-lock linn,’ &c. &c. P. 75.

As another fault we must mention the extreme carelessness with which Mr. G. measures his prose into verse. Thus sometimes we have an alexandrine, and very frequently lines

* ἐγκαταὶ ἵπποβάσια.

with a redundant syllable—errors quite inexcusable, unless the language is glowing and poetical: we have also some unfinished lines—we presume, in imitation of the hemistiches of Virgil.

The following passage also is an instance of a classical simile, with a long tail, in the true homeric style, as M. Perrault would have said. Mr. G. is describing the captive negro's dream of pleasure.

• To clasp the child, he tries his shackled arms
 To stretch; rous'd by the galling iron he doubts,
 He fears; the dread reality he feels;
 Despair, despair comes rushing on his soul
 Like the dread cataract's din to one embark'd
 Upon a peaceful river who forgets—
 Gliding along from danger yet afar,
 Entranced in pleasure with the goodly sight
 Of lofty boughs, o'er-arching half the stream
 With melody of birds, upon these boughs,
 That sing alternately, and gaily plume
 Their beauteous wings, and with the quiet lapse
 Of the smooth flood that bears him to his fate,
 Forgets the thundering precipice of foam
 That boils below, till suddenly aroused
 He hears at once and views his dreadful doom.'

pp. 69, 70.

We shall conclude our notice of Mr. G.'s poem with two or three instances of that regularly marshalled language which we suppose is intended for poetry.

• There was (almost incredible the tale)
 A wretch whose lips condemn'd a mother's hands
 To drop her murdered infant in the deep,
 Murder'd! yes foully murder'd is each one
 Who dies a captive to the horrid trade.
 And yet there have been men, and still there are
 Who vindicate such murder! p. 75; 6.

The pompous opening and important conclusion of the following passage, has all the air of a travesty: we will, however, at the expence of Mr. G.'s judgment, do so much justice to his feelings, as to assert that we believe him to be quite serious. We hope this compromise will satisfy him.

— ' Behold that far-stretch'd line
 Of Britain's sons in martial pomp arrayed,
 With waving banners and the full accord
 Of music, soul-inspiring power, approach
 The farewell beach; and hark (a little year

Gone round) that solitary drum and fife,
And company of sun-burnt visages,
'Tis rightly named "the skeleton return'd." P. 83.

One more passage and we have done ; it is a *bonne bouche*, whether we consider the sagacity of its hints, the enlightened patriotism of its sentiments, or lastly, the language in which they are expressed. Voila !

' And now, ye guardians of the sacred law,
Which hails the sons of Africa as men,
Watch lest that law, promulg'd by loud acclaim
All but unanimous of Britain's sons,
Be thwarted in its mild benignant course.
Or, if direct attempts should not be made,
May not connivance, with her half-shut eyes,
Permit the culprits to elude the law !
May not the secret hint be understood,
' Mark not the slave-ship ; let her shape her course
' Unhail'd, unsearch'd ;' and may not some, who hunt
Preferment through corruption's noisome sewers,
Obey the covert mandate ? no, not one :
No British seaman owns a heart so base,
No, *hearts of oak*, by other ways pursue
Preferment's meed ; the sycophant's mean prayer
Ne'er soils their lips ; they seek their high reward
In voice of thunder from their wooden walls.' P. 90.

It is time now to take some notice of Miss Berger's poem : we take no small credit to ourselves for our courage and perseverance in wading through this composition ; to compare great things with small never was a more heroic sacrifice of feeling to a high sense of duty. It would be loss of time to enumerate all the faults which disfigure this poem ; its great fault is that it possesses no beauty. The author has strung together a vast quantity of monotonous couplets about virtue and Mansong ; but there is no imagery, no observation, no melody. She is not even a good rhymster. The following are some out of many instances of words, which, to her ears we suppose accorded in sound ; ' comb and perfume,' ' wealth and path,' ' storms and arms.'

The following is a specimen of her common-place style of thinking and expression.

' Has* she a gale as pure as honour's breath,
Through life unsullied and serene in death?

Know virtue only can the strength create
 That clothes in native majesty a state ;
 Virtue alone that sacred spirit pou's
 With which the hero springs, the patriot soars ;
 O youth of nations ! loveliest in thy might
 Whose eyes diffuse the ever radiant light ;
 Virtue thou breath'st of life untam'd by time,
 Thine is the impulse and the power sublime :
 The firm unconquerable will is thine,
 Force passing strength, the energy divine.'—pp. 129, 130.

The description of the negro's return to his country is the least faulty passage in the poem.

' Mansong, methinks to some rude walls convey'd,
 I see thee now, the welcome wonder made.
 Forth swarms the village, whilst with joy elate,
 The chief conducts thee to the lowly gate :
 The gath'ring crowds thy ling'ring steps pursue,
 Rais'd is the roof that hides thee from their view :
 The young, the old, surround the wattled shed,
 Like locusts o'er the taper'd lotus spread.
 For thee the pastur'd steer is doom'd to bleed,
 The feast is spread, and freely flows the mead ;
 The minstrel tunes his harp of many strings,
 The Korro sweeps responsive whilst he sings :
 But when some tale uncouth in fluent strains
 He chants as mem'ry prompts or fancy feigns.
 Lo ! from thy rushy seat I see thee rise,
 Thy soul's impatience kindling in thine eyes,
 Whilst from thy lips with all persuasive truth
 Flows the sad legend of thy suffering youth.
 Hast thou not voyaged on the stormy wave ?
 By strangers scourg'd, an outcast and a slave ?
 (The warrior glances on his battle spear,
 Her babe the mother clasps with tender fear.)
 Didst thou not drain the cup of woe alone,
 To grieve—to breathe un pity'd misery's moan ?
 E'en he, the captive, who with brow severe
 Seems not the circle's choral call to hear ;
 E'en he relenting bends in earnest gaze,
 And wrench himself the dole of pity pays.—pp. 125, 6.

It remains to say a few words concerning the prints which embellish this publication. They consist of some beautiful and high-finished engravings from designs by Mr. Smirke : we cannot compliment Mr. S. for his part of the labour ; exceedingly great as are his merits in the treating of ludicrous subjects, we scarcely recollect to have seen one tolerable composition of a serious nature from his pencil. The designs

in this volume do not alter our opinion: one in particular we must be excused for laughing at; it is the first. Columbus is represented sitting by the sea-side, a tidy smirking sort of gentleman with stockings without a crease in them, and looking not as if, as Mr. Montgomery expresses it, 'His spirit brooded o'er the Atlantic main,' but about as profound as if he were revolving in his mind what would be the best vegetable to eat with his mutton at dinner. On a second view, we observe in one corner something round and white, very like a moon; instead, therefore, of the above important reflection, we must suppose his mind to be occupied with the comparative merits of punch and negus, as an after-supper beverage.

The best design is that at p. 74, representing a negro, rapturously listening to the glad tidings of the Christian religion: it is not devoid of elegance or spirit.

On the whole, we take leave of this magnificent publication with feelings of respect for Mr. Bowyer, and with considerable admiration for the talents of Mr. Montgomery and Mr. Grahame; but we think that all is not yet done that ought to be done, and that the collected energies of the highest abilities might still be worthily employed in recording an event so interesting in its nature as the Abolition of the Slave Trade.

ART. IV.—*The Life and Original Correspondence of Sir George Radcliffe, Knight, LL.D. the Friend of the Earl of Strafford.* By Thomas Dunham Whitaker, LL. D. &c. 1810, 4to. pp. 296. Printed for the Author, and sold by Longman, &c.

THE subject of this memoir was born at Overthorpe, in the parish of Thornhill and West Riding of Yorkshire, in the year 1593. His father, Nicholas Radcliffe, was a younger son of an ancient and respectable family, seated at Todmorden, in the parish of Rochdale, since Edward III, and connected in blood with several other branches of the same name, among whom the most considerable were those of the Earls of Sussex, and the ancestors of the house of Derwentwater. The father of George Radcliffe died when he was only six years old, leaving him and his sister (afterwards the wife of John Hodgson, of Newhall, near Beeston), under the guardianship of their mother, a woman of exemplary piety, who educated them, it appears, in habits of Puritan strictness and seriousness, till, about the age of 14, the son was first sent to a school

at Oldham, in Lancashire, from which place the first series of his letters (now published), comprising a period from the first of August, 1607, to the 1st of November, 1608, are dated.

From this school he was sent to University College, Oxford; and his correspondence with his mother begun at Oldham, is continued from the University, commencing on the 19th of January, 1609, and ending on the 21st of November, 1612. From that date to July 4th, 1617, the series is preserved uninterrupted, and generally bears date from Gray's Inn, where he was during this latter period, engaged in the study of the law. Here a chasm takes place in his correspondence in June, 1624, during which interval he was admitted (Aug. 1st, 1618), a barrister at law, and having in a very short time attained considerable eminence in his profession, married, first, a daughter of Finch (afterwards Lord Keeper), and, secondly, (upon her early death without issue), Elizabeth, daughter of Sir Francis Trappes, of Knaresborough, who survived him. We are next presented with a series of his letters to this lady, written during several absences between the 4th of June, 1624, and the 1st of December, 1628, and which, though short, dry, and unsatisfactory, to a great degree, are the only part of the contents of this volume, so far as respects himself personally, which can be read with any interest. We learn from them, aided by the concurrent testimony of history, that he was soon brought into parliament by the influence and under the auspices of Sir Thomas Wentworth (to whom his wife was nearly related), and that, remaining through life attached to the fortunes of his patron with a closeness of adhesion of which the attachment of modern statesmen to their parties affords but a faint resemblance, he commenced patriot under his guidance, suffered imprisonment for the opposition which, together with him, he made to the forced loan of 1627, instantly veered round to the court party, together with him, upon his promotion to the peerage and to the office and dignity of lord president of the north, and acted in various capacities as his right hand man, so long as he continued in authority. Subsequently, he appears in the more pleasing light of the constant friend and partaker of his adverse fortune till death, and afterwards of a faithful guardian to his children and manager of his family fortunes, till compelled, himself, to seek refuge abroad from the augmented violence of the times and hopelessness of the royal interest, he escaped to France and there passed, in melancholy indigence, the last ten or eleven years of a troublesome life. He did not live to see the resto-

ration of his sovereign, but died of an illness brought on by his distresses both of mind and body, at Helvoetsluys in the year 1657, the 64th year of his age.

After all the commendations passed on the life and character of this statesman by Dr. Whitaker (who has embraced his cause with all that ardent partiality which is perhaps inseparable from the office of a biographer), we are unable to find any ground for congratulating the public on the 'fortunate discovery' which has enabled the editor to save his correspondence from oblivion. With respect to his public conduct, Sir George Radcliffe acted through life a mere secondary and subservient part. He was a mere instrument in the hands of his patron; and however important a space the life of Strafford may occupy in the history of his times, it by no means follows that the life of each of his several retainers calls for or deserves a separate perpetuity. In this mode, who can assign any possible boundaries to the multiplication of memoirs; since, of the mere tools of Strafford, Sir Christopher Wandesford and Sir Thomas Mainwaring possess at least an equal right to the honours of biography with Sir George Radcliffe, and in one respect a greater, since their names are associated by the lovers of the fine arts with two fine pictures of Vandyke's, in which their persons are represented. And there can be no possible reason why, if Strafford's friends are so dignified, all the friends of all the statesmen and favourites in English history should be refused the same mark of posthumous respect and honour.

With respect to his private life, we must say (with due deference to the opinion of his biographer), that there appears to be still less reason for wishing to have it recorded, than his public actions afford. His morality and piety are the theme of Dr. Whitaker's constant, but we think rather injudicious admiration. The latter virtue appears in the early part of his life, to have been very much according to the fashion of the Puritans, full of sound and grimace; and (for any thing we know to the contrary), it may have been very sincere also; but of this we have no *proof* throughout the whole of his most uninteresting correspondence. Habits of business, and attendance on courts, are supposed by Dr. Whitaker to have deadened the sense of this early principle; but even this supposition (we must remark), is not sustained by evidence any more than the former. He does not indeed bring in the name of God or tag a few scriptural expressions so frequently in his letters to his wife as in the earlier ones to his mother; but this is an omission which does not imply any decay of genuine piety; it only furnishes proof of augmented good sense; and

his last solemn address to Strafford, on the eve of his execution, is not only the finest, but the only specimen of true religious feeling, throughout the volume.*

As for Sir George Radcliffe's morality, we can collect from his letters that he was a dutiful son, an affectionate husband, a good father, and, certainly, a sincere and faithful friend both in prosperity and adversity. But so (God be thanked) are many men, whose lives, notwithstanding we should be very sorry to see the subjects of so many quarto volumes. Of his state-morality we shall not speak in harsh terms, because the principles and force of patronage in those semi-feudal times, were such as in a great measure to justify, or at least excuse, the apparent versatility with which he shifts from the patriot to the courtier at the moment when the change was most convenient for his interest. His economy is on many occasions highly commended; and his letters afford many amusing and some whimsical instances of it from his school-days down to a much-later period. But economy was the virtue of the age, among country gentlemen at least; and we know not how far he may have deviated from its principles in his political life. Nor is it a point of great importance. For our reverence is not much increased for a statesman who, amidst the important concerns of public life, finds leisure for minute and narrow inspection into the state of his private affairs.

In temper and habits Sir George Radcliffe was serious and uniform. No particle of wit or humour, no attempt, not even the shadow of an attempt at either, no little agreeable trifling, appears in any part of this his voluminous and most familiar correspondence. Even his biographer admits that there was nothing at all brilliant or striking in his abilities. Respectable in family, in character, in learning, and acquirements, extremely industrious, sound and clear in his judgment, serious and reserved in his deportment, he was in every sense a man of business, and he was a mere man of business, that is, the most unfit of all descriptions of persons to be made the subject of a biographical memoir.

Great stress, however, seems to be laid by the editor on this correspondence, especially the earlier part of it, 'as a faithful picture of that ancient simplicity, minute economy, filial duty, and reverential affection for instructors, which are now no more.' And we are far from denying that the collection before us, (as indeed would be the case with almost any

* This address has been before published in Lord Strafford's Correspondence. We should otherwise have transcribed it in this place.

other collection of the same period), exhibits in those respects some occasional points of interest. But it is an interest which might have been communicated by one or two detached specimens as effectually as by the publication of the whole correspondence. And, although we must confess that the virtues here spoken of are not much in vogue among the disciples of our great classical seminaries at present, who bring away with them a much greater horror of inelegance than of vice, and who have been more anxiously instructed in the *minutiae* of Greek metres than in the doctrines and principles of christianity,* we must also affirm, that the correspondence of one of those disciples is generally better worth preserving than young Radcliffe's, at the same time that we do not suppose any body thinks that it would make the best possible subject for a quarto. The following is the first of the series, and forms, together with the notes of the reverend and learned editor, no unfair specimen of the contents of all the others.

MOST LOVING MOTHER,

August 1st, 1607.

These are to let you understand that we are all well at Oldham. I had thought to have written before this, but that I had other occasion. I thank you for the books which I received of myne uncle Lockwood, and he, I thank him, gave me another book, which he heard my maister say I wanted. I like very well here at Oldham, though many say I am paired;* I doubt that I shall breake forth by reason of chang of aire, for some pimples do arise in my handes, and many say that they began so, yet I lie with nobody.† I received yesterday two shirt bands by George Armitage, the carrier; I also received of William Ward, alias Winkes, a set of song booke of the two prints of gingerbread, the one to my maister, the other to myself; and two cakes, the one from my cousin Robert. I was not at Todmordin yet, nor will not go until my cousin Greenwood come, for I hope to see him and my brothere ere it be longe. There is a book of myne at Wakefield, which I lent to one of Cambridge, and one of Oswald Laborne's sonnes doth keep it; if it be not come, I pray send for it as sone as may be, and send it me. Heere is a piggeon-which my maister hath sent you, which came out of France; it is a cocke, and will have any tame piggeon to his mate; those piggeons that come out of it are better than itself; I pray keepe it awhile in the house, and give it meat often, and it will stay; it will eat any thing.‡

* 'i.e. impaired, grown thin; the dialect of his country.'

† 'An hint that a certain ignoble complaint was at that time not unfrequent in boarding-schools.'

‡ 'His fondness for pigeons seems to have continued till he became a statesman.'

‘I pray commend me to my brothers, both my sisters, my cosin Robert, and thank him for his cake, my cosin Margaret, and my daughter (God-daughter) Elizabeth, whom I pray God blesse! and all our deare friends. Thus desyringe your dayly prayers unto God for me, I command you to the protection of the Almighty.

‘Oldham, this Saturday being the first of August, 1607,

Your obedient sonne,

GEORGE RADCLIFFE.’

‘Amiable and interesting boy!’ How anxious does this letter make us its readers, a century and a half since thou wert dead and buried, to ascertain that thy fears of that ‘ ignoble complaint’ were groundless! How painful is the uncertainty in which we are left (by the unfortunate obliteration of part of thy MS.) as to the title of the song-book (doubtless, a godly song-booke) which thou receivedst from William Ward, *alias* Winkes? How important the information, that thy economical mother did not (like the thoughtless and extravagant parents of these days) send a present of game, or a dozen of wine, or a Stilton cheese, to thy maister, but a single print of home-made gingerbread! Above all, how infinitely surprising, as well as curious, the discovery made by thy biographer that the love for pigeons (which so honourably distinguished thine old age); was implanted in thy heart even at this juvenile period!

‘Quæ gratia vivis,

—‘Eadem sequitur tellure repôstos?’

But here we cannot avoid expressing some slight sense of dissatisfaction at our editor, who does not appear to have instituted any inquiry respecting the most material suggestion in the above letter, in order to ascertain whether Sir George Radcliffe actually caught the itch at Oldham, or whether the eruption on his fingers which he complains of, were the mere effect of feverish irritation, or proceeded from any and what other cause. So important an incident in the life of ‘this great and good man,’ should not have been dismissed with so abrupt, and (we must add), unfeeling a notice as Mr. Whitaker has given to it.

Of the eighteen letters from Oldham which follow, we are pleased to observe that there is hardly one, but if it contains nothing else, it is expression of thanks for gingerbread, cakes, apples, or liquorice. So that our ‘amiable and interesting boy’ was not without his substantial comforts and indulgences. We also discover that the wise and economical mother sometimes sold the liquorice which she made. The last of these letters, after thanks for ‘some cakes and rabbits,’

and complaints that all his shoes 'tourne water,' proceeds to expatiate more largely than any preceding one, on the details of what the young writer is pleased to term

'a very dolefull, joyfull accident; dolefull I say, because we parted with so sweet, loving, leard, and virtuous a soul as he was, *viz.* Henry Dot, and by so unfortunate means; joyfull, because such a virtuous soul, who made a most wonderfull ende, is made a saint in Heaven, delivered from this vale of misery, there singing laud and prayse to the Trenity in fullness of joy.'

This, and all the particulars which follow, are in the true style of puritanism, and so far characteristic, a title which we are sorry to say very few indeed of the letters in this collection have any pretension to.

The letters from Oxford are not at all more amusing or instructive than those from Oldham. All alike leave only one impression on the mind of the reader, that the 'amiable and interesting boy' was excessively dull and formal. In his anxiety to force an interest on passages to which none really belongs, the editor appears to us to have now and then fallen into some odd misapprehensions. Thus, in a note, p. 16, he observes, 'such was the state of the roads two centuries ago, that a journey of little more than 25 miles took up almost three days.' This was a fact, indeed, sufficient to make us stare; since the travellers to whom it applies were on foot; and whatever difficulties we may allow to the transportation of a heavy family coach, we always imagined that a man could ride or walk in the 17th century as fast and as far as he can in the 19th. But the truth is, on referring to the text, that young Radcliffe took the opportunity of visiting two or three friends on his way between Overthorpe and Oldham, a circumstance which might have accounted for his being on the road twenty-five days as well as three, in which case Dr. Whitaker would have remarked that 'such was the state of the roads two centuries ago, a man could not travel more than one mile in a day.'

A similar instance occurs in page 40, where Radcliffe, speaking of the plague which made its appearance at Oxford in the month of June, 1609, says,

'there died not above six in all, as far as I know, if so many in all, wherof three was of Brazennose, where Samuel Radcliffe is, *two of them in the fields*, and one in the town: none in the house: one in Allsoul's colledge, and the rest in the town.'

by which term *two in the fields*, we think it palpable from the context that the writer meant, in the country or perhaps in the suburbs of the town, to which they might have been removed

on account of infection; but Dr. Whitaker, taking his expression literally, observes, ‘the attack must have been unusually violent and sudden, when young men walking in the fields were overtaken by death before they could return to their own apartments in college.

Again, in p. 47, occurs the following note.

‘ It requires no wide acquaintance with human life to discover that every period of it is exposed to cares and sorrows; yet surely these gloomy sentiments would have come with a better grace from the exiled statesman of sixty, than from the young Academic of seventeen. Could his recollection supply him with no entire days of youthful health and glee? Oldham is not an Eton, yet in his more cheerful hours a remembrance of that place must surely have awakened feelings (for they are the feelings of nature), in unison with those of Mr. Gray:

“ Ah happy hills!” &c.

‘ One species of melancholy throws an equal gloom over every period of life: another augments the sorrows of the present moment, by contrasting them with the exaggerated or imagined happiness of the past.’

To have rendered this piece of declamation complete, Mr. W. ought to have wound it up with the memorable lines of Dante.

‘ Nessun maggior dolore
Che recordarsi del tempo felice
Nella miseria.’

This note, however, caught our attention forcibly; and not the less so, because we had previously glanced our eyes over the letter to which it is appended without discovering any thing that should in any respect have demanded it. We then read the letter again; and (but that it is very long and excessively dull) should not scruple to present our readers with it. But so far from containing a single remark applicable to his personal situation or feelings, it is nothing but a stiff mourning epistle on the death of his grand-mother, decorated, we have no doubt, (if the truth were known), by a broad black margin all round the paper, with death's heads perhaps at the corners, and stuffed with all the commonplace sentences about the miseries of this mortal state, the shortness and uncertainty of life, the eligibility of death, and the glorious hopes of immortality, with which any volume of sermons might have supplied a young man who found it necessary to write on a respected old relative whose death made no very violent calls on his sensibility.

In page 64, our young Puritan writes to his mother that he finds 'the University much reformed, about drinking, *long hair*, and other vices, especially our house.' As this is almost the only passage throughout the whole volume that has afforded to our features the relaxation of a smile, it is somewhat hard upon us that the editor expresses it to be 'a trait of puritanism from which I sincerely wish my author had been free.'

The few letters to his mother from Gray's Inn are to the full as 'weary, stale, flat, and unprofitable,' as any of those from Oldham, or University College. There is some excuse, indeed, for *the author* (as Dr. Whitaker designates him), because they were intended for no other purpose than to give his parent from time to time the information that he was yet alive and well. But where, or what, is the excuse for the editor? We must, once for all, observe that it is, in our opinion, become the bounden duty of all persons receiving familiar and confidential letters, to burn them as soon as read; since there is no knowing who, or what, may in the estimation of future editors, become the proper objects of posthumous publication.

We now turn to that part of the correspondence which consists of letters to his wife between the years 1624 and 1629. But we turn to them only for the purpose of saying that there is not one, the selection of which could, we think, afford gratification to the most inquisitive of our readers. During his imprisonment in the Marshalsea (which we have before mentioned), he writes so much about the contentment of a good conscience, that he almost persuaded us to feel some interest in his affairs. One letter particularly, in answer it should appear to some worldly-minded advice of his wife's about conforming, is full of such high-sounding, virtuous, sentiment as to draw forth a note of unfeigned and enthusiastic admiration from his editor. But alas! turn over a very few pages; glance your eye only from May 19th, 1627 to Dec. 1st, 1628; and you will find this Christian philosopher, this incorruptible patriot, anxious about nothing so much as, lest court promises may prove fallacious and *my lord* not be made a lord viscount and president of the north! We have suggested some excuse for '*our author's*' tergiversation in the habits of the age; but we were notwithstanding somewhat surprised at finding in the course of this familiar correspondence not a single passage assigning any thing like a moral or political ground for the charge. Now-a-days, if the leader of a party alters his opinion and line of conduct, those who think proper to follow his steps, do not hold it quite sufficient for

their justification to assign their only real motive of action, and say, 'I think so, because my leader thinks so.' Every man has at least some independent profession of principle by which he excuses his apostacy to himself and attempts to excuse it to others. But here we have a grave, austere statesman, full of religion and conscience, a canting patriot to-day, a greedy courtier to-morrow, without thinking it necessary even to pretend any further reason for the change than that his friend and patron has a promise of being made a peer and a lord president! Perhaps it may be true that we are not much improved in political morality since the days of Sir George Radcliffe. We are, however, at least improved in the semblance of it; and it is so salutary a check upon the conduct of statesmen to think themselves obliged to assign a reason for their conduct, that we are not at all disposed, in this respect at least, to look with greater complacency on the days which are past than on the present. We will go a step further, and say, that if the education of young men at this day is such as to inspire them with notions of honour and independence of sentiment to which, with all his conscience and his economy, Sir George Radcliffe appears to have been a stranger, we shall not be inclined to join with Dr. Whitaker in his preference of 'Maister Hunt's School at Oldham,' over the expensive, but liberal, establishments of Eton, Westminster, or Harrow.

We should here have concluded our remarks, which have already been extended beyond what the merits of the book, in our opinion, demand, but for a few additional letters which appear to deserve some notice, as not being Sir George Radcliffe's, but written to him by Lord Strafford. On account of that great statesman's name, and as a supplement to the collection of his letters already published, had Mr. Whitaker presented us with nothing besides these letters, we should have thought ourselves obliged to him for them, and concurred with him in considering his discovery of them in the light of a public benefit. They do not, indeed, contain much to interest the reader abstracted from the portion of history with which they are connected, or from the general correspondence in which they would perhaps fill up some important chasms. The following short note is characteristic of the man, and affords too just a portraiture of the fatal confusion and imbecility which prevailed in the king's councils, previous to his falling into the power of the Scots.

‘COSTIN RADCLIFFE, Sept. 1st, 1640.
‘Pitty me, for never came any man to so lost a businesse.

The army altogether unexercised and unprovided of all necessarys. That parte which I bring now with me from Durham the worst I ever saw. Our horse all cowardly, the country from Barwicke to Yorke in the power of the Scott, an universall affright in all, a generall disaffection to the king's service, none sensible of his dishonour. In one worde, here alone to fight with all thes evils, without any one to helpe. God of his goodnesse deliver me out of this the greatest evill of my life. Fare you well.

‘ Your ever most faithfull and most

‘ Affectionate Cosin and Freind

‘ Northallerton, 1st Septemb. 1640.

‘ STRAFFORDE.*

On the 5th of Nov. 1640, he writes from Woodhouse, (his seat in Yorkshire), previous to his departure for London, from which place he never returned, (among other things) as follows:

‘ I am to-morrow to London, with more dangers besett, I believe, than ever any man went with out of Yorkshire; yet my hartte is good, and I finde nothinge colde within me. It is not to be believed how great the malice is, and how intente they are about it: little lesse care ther is taken to ruine me than to save ther owne souls. Nay, for themselves, I wishe ther attention to the latter were equal to that they lend me in the former; and certainly they will racke heaven and helle, as they say, to doe me mischief.

‘ If they cum to chardge, I will send for you to have your helpe in my defence. I pray therefore make ready, if the occasion be offered, else stir not. The King hath given me great demonstrations of his affection, and strong assurances as can be expressed in words. The queen is infinitely gratiouse towards me, above all that you can imagine, and doth declare it in a very publike and strandge manner, soe as nothing can hurt me, by God's help! but the iniquitie and necessity of thes times.

‘ Three maine disadvantages the king and his poor servants labour under at this time; and what the effects thereof may be, God Almighty knows! The uttermost of the Scots demands are yet vailed from us and certainly by design of sum even amongst ourselves, soe as the minds and opinions of the subjects are infinitely distracted; sum thinking it over well, others may be over ill of their purposes, which turn infinitly to the king's prejudice; for if they were once made patent, every man's judgment would be satisfied, and soe unity and concurrence in counsells, by God's grace, might follow, which is the only meanes under his goodness to preserve and save ourselves and children by. The Scottishe army is still by this means kept as a rod over the king, to force him to doe any thing the puritan popular humour hath a mind unto, which is a devilish practise, if you will consider it. This

army, which is our bulwark, depends nearly upon the loane of the city ; if that faile, we disbande shamefully, and with all the danger that can be thought of, which certainly they will either enlarde or straten, as the king shall please the P'ham't, more or less ; which I assure you I take to be of more perill then any of the rest, albeit the other are as bad almost as can be.

• Thus you see we are in a brave condition ; could any man wish it worse ? the question is to be answered with a verse of Spencer's.

“ God help the man thus wrapt in error's endless traime ! ”

• The lord keeper, to beginn the business with, hath declar'd in open parliamt. the warre was advised by the body of the counsell, which albeit in effect true, yet are they infinitely offended at it ; what expedient they will finde to recruite it, we must expect. In the mean time I am hastened up ; that there is great want of me ; that if I had been there that folly had not been committed ; that I was of absolute necessity to be there, and therefore noe delay to be used ; and soe am I pulled from Old Woodhouse* by heade and eares, as they used to say, and forced to leave the army, which I confesse I doe most unwillingly, albeit a chardge of all others I would thanke God to be free of. As concerning that other army there, it must rest as it is till I eum to London, then you shall speedily heare from me againe ; in the meane time, I would have the deputy and you interesting the rest of the counsell by degrees with you to deal with my Lord Ormonde, that now being to goe to the winter quarters, the souldiers' pay, during time of garrison, may be reduced to six-pence a day, wherein not stirring the officers, you may have them to joine in the business, taking your rise from the parliaments, abaying indeed abusing the subsedies. * * * * *

• Remember my service to the deputy ;† shew him this letter, it will from me, that he must *tenir roide*, and not suffer my gentlemen to grow insolent upon him, and that his old rule of moderate counsells will not serv his turne in cases of this extremity ; to be a fine well-natured gentleman will not doe it, we are put by that warde ; I cannot write to him now ; the best is, what is for one, is for both. For love of Christ take order that all the money due to my Lady Carlile be paid before Christmas ; for a nobler nor more intelligent friendship did I never meet with in all my life ; and send me as much as possible you can, for there will be use of all, and yet you must by any means make straight with the vice treasouror : a heavy task you will saye ; I grant it, but who can help that will away. I must entreate both the deputy and

* *Nouu usatores Swifteyng* Eurip. About the end of May following he returned, not to the house, but to the sepulchre of his ancestors.

† Sir Christopher Wandesford, another dependent of Strafford's, and Lord Deputy of Ireland after him. Rev.

you to assist and advise Captain Rockley all you may; and so gentle George, farewell.

‘ Your ever most faithfull affectionate Friend and Cosin,
* Wentw. Nov. 5th, 1640.

STRAFFORDE.

‘ I am, God be prayed! much amended in my health, albeit exceeding troubled with the stone, and have it now to begin my journey with, but for all that I voide them with reasonable ease, and am very gallant on the matter. Albeit I doe not answer your letters in this strait wherein I am; yet have I great use of them, and hope to live to give you more thanks for them than a few lines can express. To the best of my judgment, we gaine much rather then loose. I trust God will preserve us; and, as all other passions, I am free of feare, the articles that are cuming I apprehend not. The Irish business is part, and better than I expected, their proofes being very scant. God's hand is with us, for what is not we might expect to have been sworne from thence? * * * All will be well, and every hower gives more hope then other. God Almighty protect and guide us!

‘ Sunday after dinner.’

We are entirely of Dr. Whitaker's persuasion, that the proceedings against Strafford for high treason, and his consequent execution, were acts of the most illegal violence and iniquity; that he fell as much a murdered man, and in breach of all law and justice, as Algernon Sidney in the succeeding reign. We are also disposed to go some length with those who have attempted to justify his Irish administration and other acts of over-strained power upon the ground of state necessity and the hardship of the times; and we think it highly probable that the immediate cause of his death was that very presidency of the north which had been the object of his earliest and fondest ambition, and for which he sacrificed his honour and integrity.

‘ Evertere domos totas optantibus ipsis
‘ Di superi.’

It is now time to take our leave of Dr. Whitaker. That gentleman, in his preface, expresses a most just and virtuous abhorrence of the modern art of book-making. Why then the wide expanse of margin, the pages explanatory of the *cypher* used by Sir George Radcliffe in his political correspondence!! the various fac-similes of hand-writing, and the genealogical tables of the present volume? Nay, why the present volume itself? We respect Dr. Whitaker as the author of two topographical works of great merit, the histories of Crayen and Whalley, which, although much too volu-

minous and crowded with too many superfluous details, were the productions of a scholar, an antiquary and a man of taste and feeling. But really, if he cannot resist the temptation of giving to the world any old letters that fall in his way with no other possible recommendation than the date of the 17th century, we know not how we can wish either the world or himself better than that he may never again light on such a discovery as that which furnished him with the materials of the present publication. We mean this exclusively of the letters of Lord Strafford, which occupy about a sixth part of the volume.

ART. V.—*An Essay on the Principles of Philosophical Criticism, applied to Poetry.* By Joseph Harpur, L.L.B. of Trinity College, Oxford. London, Rivington, 1810. 4to. pp. 293.

‘THE speculations contained in the following treatise,’ says Mr. Harpur, ‘are entirely founded on ancient philosophy. The method adopted by the ancients in the search of truth, was to consider the necessary and immutable relations of universal ideas. For as all scientific knowledge must necessarily be adequate and permanent, it cannot be of particulars, which are indefinite and perpetually changing; but must be only of universals, which are definite and fixt. To acquire the knowledge of permanent causes and universal principles, is consequently the end proposed in all *philosophical* researches. Of philosophical criticism therefore the object is, not to point out the defects or the excellencies of particular works; but rather to discover the universal principles on which the specific character, the powers and the essential properties of the art treated of, depend.

‘To elucidate such principles with regard to poetry, is the design of the following essay.

‘For this purpose, the author has first considered how poetry, as a composite, may be resolved into its *Matter* and its *form*; as well the generic form, which essentially distinguishes poetry from other arts, as the specific forms, by which its productions are essentially distinguished from each other. He has then inquired into the principles on which its power depends, and has endeavoured to discover the primary constituent elements of its capital excellencies, by tracing them to the essential nature of mind in general, and of those properties of the human mind which poetry particularly addresses. And thus, by resolving such composites as imagery, beauty, sublimity, style and others of the like complex nature into their elementary ideas, he has attempted to ascertain of how many, and of what things they

are compounded; and to show how their several characters depend on and flow from those their essential and constituent parts.

‘In this research he has found it necessary to pursue many abstract speculations, and to confirm and elucidate his doctrines by the authorities of those philosophers of antiquity whom he has followed as his guides. Hence it has happened, that in several parts of his work, and especially in the notes and quotations which he has thought necessary to illustrate it, many things have been introduced which may appear more adapted to metaphysical or logical inquiries, than either to poetry or to criticism. But he considered that as all art operates according to a system of rules founded on right reason; and as truth, the object of reason, is one and universal, all kinds of rational practice must of necessity be regulated by the general and comprehensive principles of the first philosophy; that common fountain of arts and sciences, from which, when traced downwards through their effects, they are all found to flow, and in which, when traced upwards to their causes, they all terminate.’

The work itself is divided into nine chapters, and arranged under the following heads :

‘Of the matter and specific forms of poetry—plan and distribution of the whole. Of poetry in general—Its constituent elements and universal form. Of beauty in general—Of beauty sensible and beauty intellectual; their specific distinction, and the constituent principles of the latter. Of sublimity—its constituent elements and universal form. Of poetical fiction and mythology. Of epic poetry. Of dramatic poetry; its nature and elementary principles. Of the nature of style in general—Of the essential forms and constituent elements of style poetical. Of the influence of logical reasoning on poetry and criticism—Conclusion.’

Mr. Harpur has treated these different subjects with great erudition, sagacity, and taste; and we have seldom perused any work with more unmixed satisfaction. The author has clearly shewn how the principles of criticism, instead of being arbitrary and capricious, are fixed and definite, founded in the nature of mind, and in the constitution of things. Criticism, indeed, in the way in which it has been treated by Mr. Harpur, may be considered as a branch of the highest philosophy; or that which has for its object, the analysis of our intellectual nature, and the development of those immutable truths, which form the only unerring criterion of excellence in all the productions of the human mind.

The object of philosophical criticism is to unfold those general truths and principles, which, not being circumscribed

in their operations, by any artificial boundary, are 'applicable to every elegant art.' The object of such criticism, when applied to poetry in particular, is the investigation of those principles which are more especially applicable to that particular art.

Every thing, says Mr. Harpur, which can be the subject of human contemplation, must necessarily be conceived by the mind in one of the three following ways:

'First, as a being, whether actual or possible, not inherent in any thing else, but subsisting by itself; that is to say, as a substance.'

'Secondly, as an affection, quality, mode, power, or other property of substance; that is to say, as an attribute.'

'Thirdly, as an *action* performed, or effect produced by some substance exerting its attributes.'

Our author ranges the subjects of poetry under the three following 'permanent and universal genera.'

'First, *objects sensible*; whether actually presented to the senses in the various parts of the universe, or formed of ideas suggested by those real beings, and combined in coherent fictions; such objects being either substances unintelligent with their sensible attributes, or substances intelligent, considered only so far as they are objects of sense.'

'Secondly, the *virtues, vices, passions, sentiments, mental affections*, and other *attributes and powers* of substances intelligent, considered as such.'

'Thirdly, the *energies* of either of these kinds of substances and the *effects*, whether real or fictitious, which from those energies result.'

'And these effects are the several events and matters of fact which take place in the world, whether produced voluntarily and contingently, by the energies of rational agents, or involuntarily and necessarily, by those of beings unintelligent.'

'And these three universal genera may therefore be considered as constituting the *subjects, the common matter, of all possible poems*.'

Poetry itself is made to consist in the union of imagery and versification. This constitutes the essential form of poetry abstractedly considered. Where imagery and versification are present, there is always real poetry; but where either of them is absent, though there may be the semblance of poetry, yet it is not poetry itself. A work, which is full of imagery, but destitute of versification, is not poetry, however eloquent it may be; and on the other hand, where a work is totally devoid of imagery, it can never come under the deno-

mination of poetry, however soft the versification. Imagery and versification therefore, or beauty of sensible representation, and harmony of sound, are the constituent elements of poetry.

All ideas are either particular and sensible, or universal and intellectual. Those ideas, which are particular and sensible, must be ideas of sensation. When any things or objects are present, and affect the organs of sense, the mind cannot help perceiving them. Ideas of sensation are thus passively and involuntarily received from external things. The ideas, which things universal and intellectual excite, are denominated ideas of reflection. We reflect on the perceptions, which we acquire through the instrumentality of the organs of sense, and retain through the medium of the memory. We separate from particular things, those diversities by which each individual is distinguished, and retain only those attributes which are common to all. Thus we form ideas of genera and species; not only with respect to the objects of the material world, but with respect to the affections and operations of the mind. These ideas are not forcibly impressed from without by any sensible agency; but formed in the mind itself by the spontaneous exertion of its peculiar powers.

Ideas of sensation, which are necessarily produced by corporeal objects, do not affect the mind so much as those ideas of reflection, which represent the emotions and energies of intellectual agents. This is accounted for by a law, which evidently prevails in the sensible, and which is probably equally, though less palpably operative, in the moral or spiritual world; the predilection of every being for that which is most homogeneous and consonant to its essence. But as poetical images can be formed only of sensible objects, whence does it arise that they act so powerfully on the mind? The answer seems to be, from the moral resemblances which they develop, or the intellectual ideas with which they are associated. It is the moral influence, which is, as it were, diffused through the sensible picture, to which it is principally indebted for all its potency and effect.

That the sensible objects, which constitute the materials of poetical picture, operate on the mind through the *intellectual ideas*, with which they are intimately associated, Mr. Harpur has, we think, incontestibly proved. We have great pleasure in quoting the following passage:

‘The lowing of oxen,’ says he, ‘considered merely as a sound, that is, as an idea of mere sensation, has nothing peculiarly de-

lightful. A man sleeping under a tree, merely as an object of sight, is no way interesting or affecting.

‘ But when such objects are associated with the intellectual ideas of mental tranquillity, innocence and moral simplicity, they excite the most agreeable sentiments of beauty and of joy :

‘ *At secura quies & nescia fallere vita,
Dives opum variarum;—at latis otia fundis,
Speluncæ, vivique lacus; at frigida Tempe,
Mugitusque bourn, mollesque sub arbore somni
Non absunt.* Virg. Georg. L: 2. v. 467.

• A flower fading when ploughed up, or poppies broken by the rain, as objects simply visual, are beheld without emotion. But when associated with the intellectual ideas of life, perception, and sentiment, they call forth those emotions, which being mental, are congenial to the nature of mind, and therefore agreeably affect the passions and the fancy :

‘ *Purpureus veluti cùm flos, succisus aratro
Languescit moriens, lassore papavera collo
Demisere caput, pluvia cùm fortè gravantur.*

‘ A flag fixt to a long staff, or the small figure of an eagle in metal, considered as objects of sight, are neither terrific nor sublime. But when considered as military ensigns, they immediately become associated with the intellectual ideas of discord and of war, with the devastation of kingdoms, the revolutions of empires, and the destiny of mankind. Then are they sublime objects in eloquence and in poetry ;—then do they affect the mind, and excite that enthusiasm which we feel, when, in Tacitus, we behold Antonius Primus, in a sedition of the troops,

‘ *Conversum ad signa & bellorum Deos;*

• Or when we see in Lucan the civil war characterized by the

‘ *—infestis obvia signis
Signa, pares aquilas, ac pila minantia pilis.*

‘ Thus it is that the emotions and energies of mind are more strongly excited by ideas moral and intellectual, which are the proper perceptions of mind and analogous to its nature, than by the mere sensation of objects material, which have no such analogy.’

The charm of poetical imagery results not so much from the precise, actual imitation of the objects delineated, as from a forcible expression of the mental sensations with which such objects are associated, or which they have the power to excite.

‘ In the admirable description of the plague among the cattle, with which the third book of the Georgics closes, the image of the ox expiring in the midst of his rural labours—the

— ‘ *duro fumans sub vomere taurus*
Concidit, & mistum spumis vomit ore cruentum.

‘ And the

— ‘ *extremos ciet gemitus,*

‘ might be more accurately imitated by other mimetic arts, operating through other media.

‘ But it is language only that can paint, with energy and precision, those moral ideas, those emotions of the soul—

— ‘ *it tristis arator*
Marentem abjungens fraterna morte juvencum,

‘ The same with the subsequent images :

— ‘ *at ima*
Solvuntur latera & oculos stupor urget inertes,
Ad terramque fluit devexo pondere cervix.

‘ They are exact, distinct, and natural,—but their effect is at once surpass and heightened by their beautiful association with those moral ideas of the beneficial toil and harmless innocence of the victims thus perishing in the general pestilence.

‘ *Quid labor aut benefacta juvant? quid vomere terras*
Invertisse graves? atqui non Massica Bacchi
Munera non illis epulæ nocuere reposæ;
Frondibus & victu pascuntur simplicis herbæ;
Pocula sunt fontes liquidi atque exercita cursu.
Flumina, nec somnos abrupmit cura salubres.

Georg. L. 3. v. 515, & seqq.

‘ In that admirable passage of the fourth book of the Eneid, in which are described those omens that announced to the unhappy Dido her approaching fate, it is from this association with intellectual ideas, that the uncommon dignity and pathos of the sensible images, are derived :

‘ *Vidit, turicremis cùm dona imponeret aris,*
Horrendum dictu! latices nigrescere sacros,
Fusaque in obscœnum se vertere vina cruentum.

AEn. 4. 453.

‘ Here the sensible images,—the ideas of mere sensation are, altars with incense burning on them,—water becoming black,—and wine transformed into blood.

‘ These objects, considered in themselves, and as they are recognized by sensation alone, are neither pathetic nor sublime.

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‘ But how affecting, how awful do they appear, as they stand associated with the intellectual idea of a cause unknown, producing supernatural effects, through the energy of power divine !

‘ And these effects themselves,—the blackening of the water,—and the transformation of the wine,—are associated with the ideas of things to come, which not being present, cannot be the objects of sensation, and consequently are, by necessity of nature, intellectual.

‘ The same may be observed of the voices heard in the night from the temple of the deceased Sichæus.

‘ The owl uttering its nocturnal cries from the roof of the house, considered only as it is an object perceived by the senses, affects neither the imagination nor the passions.

‘ But very different is the power of that ominous bird, whose fatal notes announce the evils of futurity ;—those evils, which not having a present existence, cannot by any sensation be perceived, and which mind alone can recognize.

‘ *Solaque culminibus ferali carmine bubo
Sapè queri, & longas in fletum ducere voces.*’

Our author defines the essential form of versification, which, with imagery constitutes the generic form or real essence of poetry, to be

‘ a distinct system of varied articulate sounds, uniformly recurring at stated periods ; by which form verse is essentially discriminated from prose, which wants such uniform recurrences : and that versification is consequently then most perfect, when the distinctness of the system is accurately preserved, and the uniform recurrence of the measure rendered conspicuous and striking ; which is effected by a close, peculiar, and melodious either of every line, or of a stated number of lines.’

Mr. Harpur defines beauty to be that quality in things, by which they excite in the mind a sentiment of love ; and he considers this love as ‘ a pleasure felt in the presence of certain objects, and a desire for that presence when they are absent.’ All beauty is either sensible or intellectual. That beauty is most complete, when particulars in themselves pleasing to the senses, are united into one whole, or combined in the same subject. Intellectual beauty may exist without the sensible, but the sensible is but faint and imperfect without the intellectual.

‘ An assemblage of colours the most brilliant and most pleasing to the eye, if spread on a surface without any relative order or uniform combination, is far less beautiful than a regular and consistent drawing, though made only with chalk.

' We may then conclude that in all objects eminently beautiful, this combination of variety with uniformity must exist, whether those objects be the productions of human art, or the more elegant productions of nature.'

Sublimity is resolved into that quality in things, by which they have the power to excite admiration ; and this sensation the author resolves into the particular sensations of wonder, veneration, and awe. When these three are absent, no admiration can exist. When one or two of them only are present, there is an imperfect degree of admiration, but where they are all three united, the greatest intenseness of the emotion is produced.

Wonder is the constant effect of novelty on ignorance ; or it is caused, as Mr. H. expresses it, ' by inexperience of an effect, or by ignorance of its cause.' ' Veneration is produced by the power of the cause and by that of the effect united.' ' Awe (or terror) is produced by the power of the effect alone ; whether that power exist in mere capacity or in actual energy.' The objects and operations of nature by which the emotion of sublimity may be produced, are infinitely diversified. Mr. H. arranges sublimity itself, as far as it is one of the properties of poetry, under three species ; that of the *idea*, the *sentiment*, and the *language*—or the sublimity of physical attributes and effects, the sublimity of moral attributes and actions, and the sublimity of diction. Sublimity, considered apart from the diction, in which it is enveloped in poetical composition, has two universal forms, physical sublimity, which belongs to the objects and operations of nature, and moral sublimity, which arises out of the attributes and actions of rational beings.

' Ideas of sublimity,' says the author, ' are very strongly excited by many natural objects, in each of which the characteristical attributes are *contrary* to those of the other.'

' For example : A prospect consisting of rocks, bare and craggy, —a sky dark and clouded, —an ocean agitated by tempestuous gales, accompanied with peals of thunder ; the gloom being frequently interrupted by the momentary flashes of lightning. This assemblage of natural objects is highly sublime.'

' But a prospect consisting of fertile vallies, and mountains covered with wood, under the bright expanse of an unclouded sky, illuminated by the glories of the sun declining, when the face of nature is involved in the profound stillness of a serene evening. This also is a scene of great sublimity.'

' And in each of these two assemblages of natural objects, the characteristical attributes, whether recognized through the sense of sight, or through that of hearing, are opposite to those

of the other. For in the first are presented, to the eyes, barrenness, interrupted darkness, and violent agitation;—in the second, fertility, uninterrupted light, and perfect rest. To the ears are offered, in the first, the vehement loudness of winds, waves, and thunder;—in the second, a profound silence. And the more vehement is the loudness in one instance, and the more profound the silence in the other, the greater is the sublimity of each scene.

‘ Again,—The meridian sun enlightening the vast expansion of the heavens, is an object of great sublimity. But the gloom of a thick forest at midnight, when all things are involved, as Milton expresses it,

“ In double night of darkness and of shades,”

is also exceedingly sublime.

‘ And of these objects the characteristical attributes are opposite.

‘ Of the one, the leading attribute is meridian light; that of the other, midnight darkness.

‘ The total solitude and unbroken silence of a desert, convey an idea highly terrific, and eminently susceptible of the sublime.

‘ But a routed army, with its tumultuous noise and wild confusion, is also a sublime object.

‘ And of these objects the leading attributes are opposite; those of the first are deep silence, and isolated unity; those of the second, tumultuous sound and confused multitude.

‘ From experience then it appears that several natural objects, the conspicuous attributes of which are contraries, agree in this circumstance, that they immediately, and at all times, produce in the human mind ideas of sublimity.’

All contraries are of necessity attributes, and contrary attributes may be alike in the extreme. This extreme, the author infers to be ‘ the common characteristic of attributes sublime.’ Attributes indeed seem to produce the sublime only as they are in the extreme. The author resolves physical sublimity into the ten following attributes: ‘ magnitude, multitude, unity, light, darkness, sound, silence, motion, rest, and power.’ The author ably illustrates these abstractions by the following sensible objects:

‘ Extensive plains, lofty mountains, the expansion of the sky. Of these the attribute is magnitude.

‘ Deep forests, dark nights, subterraneous regions widely extended;

‘ Di, quibus imperium est animarum, umbræque silentia, Chaos, & Phlegethon, loca nocte silentia late.

*Sit mihi fas audita loqui ; sit, numine vestro,
Pandere res alta terra & caligine mersas.* *Aen. L. 6.*

‘ Of these the leading attributes are *magnitude*, *darkness*, and *silence*, to which may be added that kind of *unity* (or isolated existence which is implied in the moral idea of *solitude*):

‘ *Ibant obscuri, sola sub nocte, per umbram,
Perque domos Ditis vacuas, & inania regna.* *Ibid.*

‘ The sun, enlightening an immense portion of space, and animating all nature.

‘ Here the characteristical attributes are *magnitude*, *unity*, *light*, and *power*.

‘ A calm and serene night, when the sky is adorned with innumerable stars.

‘ This assemblage of objects is characterized by *magnitude*, *silence*, *obscurity*, which is a modification of *darkness*; *multitude*, and *tranquillity*, which latter implies *rest*.

‘ Violent storms, battles, the eruption of a volcano, the conflagration of a city.

‘ On these occasions, the scene is involved in clouds, smoke, or dust; objects move with great velocity, or are vehemently agitated; the ears are assailed by loud noises; the eyes behold confusion and destruction; all which are the several modifications of *darkness*, *motion*, *sound*, and *power*.’

Among the elements of the sublime *magnitude* is that which is first in importance, or in its agency and effect on the mind. *Power* is next in efficacy in producing the emotion of the sublime. Those attributes, which are either actually or potentially infinite, as *magnitude*, *multitude*, *motion*, and *power*, excel in exciting that wonder, veneration, and awe, which enter into the composition of that peculiar emotion of the mind in which sublimity consists.

In this part of his work, Mr. Harpur accounts very ingeniously, and we think very satisfactorily, for the impression of the sublime, which *antiquity* makes on the mind. Mr. H. discovers the real source of this energy in the nature of time. After having given Aristotle’s lucid explanation of time in his ‘ *Physic. Ause. L. 4. cap. 16* (cap. 11), Mr. H. says,

‘ If it be true that we recognize *time* only as we perceive *change*; if it be likewise true that there can be no *change* without *motion*; nor any *motion*, without some *power* energizing to produce it; then it will follow that the greater the portion of time *actually recognized*, the greater must be the *change* perceived; but if so, then the greater the quantity of *motion*, as the cause of such *change*; and if so, then the greater the *power*, or the more

numerous the powers, acting as the cause or causes of such motion.

‘ So that the idea of antiquity is found to comprehend, besides magnitude in duration, those two capital elements of the sublime, motion and power, in very high degrees of intension.

‘ Such are the motions and the powers, which, in the perusal of ancient history, we recognize with so much pleasure in their effects, the rise and fall of empires, revolutions civil and religious, the alternate succession of civilization and of barbarism, and all the changes which, in the lapse of time, so wonderfully alter the condition of mankind.’

When contraries are placed together, or blended, according to the congruity of physical truth, in the same sensible imagery, the excessive difference vehemently affects the mind.

‘ Seest thou yon dreary plain, forlorn and wild,
The seat of desolation, *void of light*,
Save what the *glimmering* of these *livid flames*,
Casts pale and dreadful ? P. L. I. 180.’

The proximity of contraries renders each more extremely intense, as when the continuity of deep darkness is interrupted by flashes of light, when that of sound is broken by intervals of silence, or that of silence by explosions of sound.

There is nothing which more agreeably or more universally affects the mind than moral sublimity, or the sublimity of sentiment. This will usually force its way to the rude as well as the cultivated mind, and produce the highest degree of admiration. Mr. H. well defines moral sublimity to consist in such actions as eminently accord with the eternal rule of virtue, ‘ in such sentiments as are strongly characteristic of a mind habitually disposed to practise it.’ Some persons, particularly those who resolve morality into a matter of human convention,* may doubt whether there be any such universal rule or law, as Mr. H. supposes, and as we believe to have an eternal, immutable foundation in the nature of things, and to be antecedent to all political institutions or positive commands. But we ask whether man be not by nature and essence, rather than by compact or deliberation, social ? whether the relations of social intercourse be not necessarily involved in his nature ? and whether it does not hence follow that that moral practice which is rendered necessary by these relations, and without which they must be forcibly dissolved,

* We were once told by a gentleman, who had opportunities of knowing the fact, that this was the moral theory of a late great prime minister.

be not agreeable to the nature, and consequently obligatory on the reason of man prior to any conventional determinations or positive commands?

When the principle of virtue is so deeply impressed on the mind and conscience, that death is less an object of dread than a violation of duty, or that life itself is cheerfully sacrificed to a sense of rectitude, the sentiment may be classed among those which are morally sublime. In the

'Victrix causa deis placuit, sed victa Catoni.'

of Lucan, lib. 1. 128, we behold the sense of patriotic duty in the mind of Catō, rising to such a degree of exultation as to be unshaken by the tempest of adversity, and to display a constancy to which the poet intimates that those deities who were the objects of popular veneration, could afford no parallel.

Mr. Harpur produces the following words of Turnus, as an admirable instance of moral sublimity:

*'Exciudine domos (id rebus defuit unum)
Perpetiar? dextra nec Draneis dicta refellam?
Terga dabo?—& Turnum fugientem hæc terra videbit?
Unque adeone mori miserum est? Vos o mihi Manes
Este boni, quoniam Superis aversa voluntas!
Sancta ad vos anima, atque istius inscia culpæ
Descendam, magnorum haud unquam indignus avorum.'*

Aen. L. 12. v. 643.

A philosophical sentiment, happily introduced, or nicely appropriated, and actually expressing or plainly implying 'some moral truth, universal and eternal,' is capable of exciting the feeling of sublimity, with almost irresistible cogency. When Evander invites Æneas to his humble roof, we behold the mansion of poverty made to excite the sensation of sublimity by the force of philosophic sentiment.

*'Hæc, inquit, limina victor
Alcides subiit; hæc nūm regia cæpit.
Aude, hospes, contemnere opes, & te quoque dignum
Finge deo, rebusque veni non asper egenis.'* *Aen. 8. 962.*

Perhaps the sublimity of philosophic sentiment was never better expressed than in the well known opening of the second book of Lucretius.

*'Suave mar' magno turbantibus aquora ventis,
E terræ magnum alterius spectare laborem;
Non quia vexari quenquam est jucunda voluptas
Sed, quibus ipse malis careat, quia cernere suave est.'*

Suave etiam belli certamina magna tueri,
 Per campos instructa, tua sine parte pericli :
 Sed nil dulciss est, bene quam munita, tenere
 Edita doctrinā sapientum tempa serenā ;
 Despicere unde queas alios, passimque videre
 Errare, atque viam palantes quaerere vita ;
 Certare ingenio ; contendere nobilitate ;
 Noctis atque dies niti præstante labore
 Ad summas emergere opes, rerumque potiri ?

In section V. of C. IV. we find some admirable remarks on metaphors. A metaphor is the substitution of one idea for another, to which it bears some analogy. All metaphors, therefore, comprehend a comparison of ideas. Similitude is the principle of comparison. For how can there be any parity in things which have no resemblance ? All metaphors must substitute either one sensible object for another, or else objects sensible for objects intellectual ; or lastly objects intellectual for objects sensible.'

' When the ideas of *artificial* sensible objects are metaphorically substituted for the ideas of those which are natural, the latter are compared to things, which in dignity and grandeur, are essentially inferior to them.

' And therefore such metaphors must have a tendency to disfigure and degrade what they were intended to raise and beautify.

' For example ; that glorious luminary which enlightens and animates the world, has not unfrequently been termed "*the lamp of day*." Milton himself, in an elevated passage, uses a metaphor which substitutes the idea of sowing grain in a field, (that is, one of the energies of human art), for that transcendent energy of the supreme intellect, the creation and arrangement of innumerable stars. But how contemptible is a *lamp*, compared to the *sun*, or *grains* of *corn* to suns and worlds of prodigious magnitude, occupying, at immense distances, their respective stations in the boundless space !

' Metaphors of this kind therefore have not a natural analogy to the things which are their subjects ; but by being essentially inferior to them, degrade them from their intrinsic dignity.

But the effect is very different, when the idea of one *natural* object of sense, in itself either elevated or beautiful, is substituted for that of another.

' Thus when Milton calls the drops of dew

"—— the *stars* of morning, which the *sun*
Impearls on every leaf and every flow'r,"

' we have two metaphors, in one of which the *glittering* of the dew-drops is figured by that of the *stars* ; and in the other their

Transparent brightness by the brilliancy of pearls. Both these metaphors are taken from natural objects of sense, highly beautiful, and elevate as well as adorn the subjects to which they are applied.

• Metaphors of the other two species (which, for the reason above stated, may be considered together) are more animated and splendid; and therefore more conducive to sublimity.

• For the human mind (as has been already shewn) is principally affected by those moral and intellectual ideas which are formed by its own activity, and are congenial to its own nature. And for this reason, the principal power of imagery depends on its being associated with such ideas. But the ideas of mental energies and affections are evidently of this moral and intellectual kind. And therefore when a sensible object is represented by such an affection; or when, on the contrary, such an affection is represented by a sensible object, the image and the intellectual idea are united, and presented in one view by the relation of similitude.

• Accordingly, metaphors of these species are used so often by poets, that their frequency has greatly diminished their effect.

• Thus, in all poetry, the groves and vallies smile; the tempest rages;—high mountains threaten the sky, or defy the thunder-bolt:

• *Innubilus aether*
Diffuso lumine ridet. *Lucr. L. 5.*

• *Rupes, vastum quæ prodit in æquor,*
Obvia ventorum furiis
Minas perfert cœlique marisque.

Virg. Æn. 10. v. 693.

• *Geminique minantur*
In cœlum scopuli. *Id. Ibid. I. 1. v. 160.*

• These are metaphorical expressions, by which some affections of the mind (or the visible signs which indicate them) are substituted for objects purely sensible; the external sign of a pleasing emotion, for the physical beauty of a fair enlightened prospect; the passion of rage, for the physical active power of a tempest; menaces and defiance, for the magnitude and passive power of mountains.

• Nor is the reverse of this less frequent, or less energetic.

• *Est mollis flamma medullas.*
Erastuat ira.
Gelidusque per ima cucurrit
Ossa tremor, &c.

• These are metaphors by which sensible objects, and opera-

tions purely physical, are substituted for affections of the mind : the physical power of fire, for the moral effect of love or anger : the physical power of cold, for the moral effect of fear.'

The author does not consider fiction, as far as fiction is confined to the marvellous and preternatural, as the soul of poetry. He regards truth or conformity to nature, which furnishes the only criterion of truth, as the only source of excellence in every elegant art. The mere creations of an extravagant fancy, can never afford any satisfaction to the understanding. Those fictions, therefore, make the strongest impression, and excite the most vivid interest, which illustrate some philosophical truth, or some portion of authentic history. When the subject of any fiction is generally believed, the impression on the mind is the same as if it were true. The greatest epic poets have founded their subject on the basis of historical truth, or of events which have been generally believed. But philosophical truth, which, as Mr. Harper says, 'is universal and every where present,' is more interesting than historical, which 'is conversant only, about that which is particular and past.'

' In every imitation of an action, whether by narration, as of a thing past, or by representation, as of a thing present, the fable, the manners, the sentiments, and the diction must be regulated by those laws of human nature, which being essential to the species, are therefore universal and eternal.'

' Even in the wildest extravagance of poetical imagination, when all the aerial offsprings of fancy, fear, or superstition are embodied and brought into action, the great poets have paid a due attention to the realities of nature. Their *brightest* fictions are but the decorations of truth ; and those which are the mere extravagances of poetical imagination, not illustrating either intellectual truths or physical phenomena, are always comparatively cold and uninteresting.'

' Of this we may be convinced by comparing them.'

' The cestus of Venus, which so accurately exhibits the characteristics and the effects of the passion of love—the earth pouring forth her various flowers at the congress of Jupiter and Juno, which represents the production and nourishment of vegetable nature by the warmth of Jove, the ethereal fire, united with Juno, the goddess of all-refreshing air :—Prayers, the daughters of Jupiter, preceded by Injustice, slowly following her course to repair the injuries which she does to man, and supplicating the clemency of their father in favour of mortals ; these Homeric fictions are manifest representations either of natural or of moral truth.'

' If we compare them with other fictions, which though in-

entit by the genius of the same incomparable poet, yet paint not any truth whatever; with Diomed wounding Venus in the hand, with Venus saving Paris in a cloud from the sword of Menelaus, and with the horse of Achilles speaking, we may then appeal to our own feelings, and learn from the sensations that we experience, the superior excellence of the former, and the comparative meanness of the latter.

'The same may be observed of the fictions of Virgil. How superior is his Dido, invoking the future enmity of Rome and Carthage; his Anchises, setting forth the metaphysical principles of the Platonic philosophy, and revealing the destined glories of the Roman empire; his epitome of the Roman history on the shield of Eneas, to his Harpies and his Polypheus, his myrtles distilling blood, and his ships transformed into sea-nymphs!'

Allegories, which are the representations of universal truths, are among the most agreeable ornaments of poetry. Allegories 'exhibit either mental qualities, powers, and abstractions, or else the operations and phenomena of corporeal substances.' To the latter species of allegory, the author refers the principal beauties of the Grecian mythology.

'The persons, and even the statues of the great Apollo and the thundering Jove, were doubtless the objects of idolatrous worship to the ignorant and trembling crowd.

'But the philosophers, who adapted to their theories the existence and attributes of these fictitious deities, and the poets who from them derived the noblest themes for their enraptured fancy, viewed them in a light more rational and exalted. By them the lightning, the tempests, and the thunder, were personified and animated in the allegory of Jupiter,—the all-pervading ether, which was supposed to fire the boundless space, to kindle lightning in the clouds, by its invigorating warmth to give life to matter, and to be the vivifying principle of things, the all-producing God,—“hominum rerumque repertor.”'

We must pass over the two chapters VI. and VII. in which the author treats more particularly of epic and dramatic poetry. The eighth is an excellent chapter on the nature of style in general, and on the essential and constituent elements of poetical style. The author divides poetical style into two universal forms, the *descriptive* and the *impassioned*. These include many subordinate species.

As poetical description addresses the imagination, and as the imagination can be affected only by sensible things, the descriptions of the poet are characterized by particularity and distinctness. Hence individual terms are preferred to special, and special to more general. Those words which

particularize and individuate striking circumstances, impress the imagination more forcibly than those which exhibit only general ideas.

* In Milton's description of the gates of hell opening—

‘ On a sudden open fly
With impetuous recoil and jarring sound
Th' infernal doors, and on their hinges grate
Harsh thunder.’ P. L. 2. 879.

*—the word ‘ recoil’ exhibits, not motion in general, but distinguishes a particular kind of motion; the word ‘ hinges’ particularizes the centre of the motion and the noise; the words ‘ jarring’—‘ grate’—‘ harsh’ and ‘ thunder,’ are special terms, exhibiting not sound in general, but certain distinct and particular sounds, characteristically appropriate to the individual described.’

As the imagination delights in particularity, so it is agreeably affected by variety; but variety can exist only in particulars; for that which is general is the same in all individuals. Hence it admits not of variety.

* The greatest poets, in their descriptions of mountains, groves, rivers, and other sensible objects, frequently select not such images only as are common to all or many of these things, but rather such as belong to certain individuals, distinguished and identified by their proper names.

* Thus Milton speaks of the

‘ Autumnal leaves, that strew the brooks
In *Valombrosa*, where th' *Etrurian* shades
High over-arch'd embower;’

* And describes the astronomer surveying the moon

‘ At evening from the *top of Fesole*,
Or in *Valdarno*.’

* Thus likewise Virgil, speaking of the different trees that grow wild on the mountains, describes not mountains cloathed with wood in general; but particularizes by name Mount Cytorus, with its characteristical peculiarity of being covered with box; and the piny groves of Narycia; and the barren woods on the summit of Caucasus, continually agitated by the eastern storms :

‘ *Et juvat undantem buxo spectare Cytorum,*
Naryciæque picis lucos ----
Ipsæ Caucasio steriles in vertice silvæ,
Quas animosi Euri assidue franguntque feruntque,
Dant alios aliae fætus.’ Georg. L. 2. 437.

* And Homer, in his celebrated simile of the swans, particularizes those birds by the individual locality of the meadow of Asius, and the springs of Cayster—

Ἄσιον οἱ λεῦκαι, Καυρέας αὐτῷ φίδεα.

The elements of the descriptive style in poetry are reduced to the distinct particularities of imagery, to that variety which characterizes individuals, and that animation which infuses personality, sensibility, and intelligence into inanimate things.

* Of animation resulting from the choice of such words as exhibit by sensible images ideas intellectual, there is not a nobler instance than the celebrated description of superstition, given by Lucretius :

Quæ caput e cœli regionibus ostentabat,

Horribili super aspectu mortalibus instans :

—till Epicurus, first daring to disdain its terrors, displayed the secrets of nature :

Quem nec fama Dœfum, nec fulmina, nec minitanti

Murmure compressit Cœlum ; sed eo magis acrem

Virtutem irritant animi, confringere ut areta

Naturæ primus portarum claustra cupiret,

Ergo vivida vis animi pervicit, & extra

Processit longe flammantia mœnia mundi.

Superstition, an idea purely intellectual, is personified, animated, and presented to the senses—

Quæ caput e cœli, &c.

* And the abstract metaphysical idea of the limits of the universe, is arrayed in sensible images :—the “ *Arcta naturæ portarum claustra*;” and the “ *flammantia mœnia mundi*.”

Passions are either excited at once by some sudden occurrence, or they are gradually produced by a successive development and accumulation of circumstances. Of the first kind of passions, *rapidity* is the natural expression; and this rapidity proceeding from a state of mind, which affords no leisure to trace resemblances, excludes the ornaments of figurative diction. In the following passage of Virgil, in which Nisus, suddenly alarmed by the impending death of his friend Euryalus, which is menaced by Volscens, whose sword is drawn to strike the blow, we find the tumultuous emotion of the soul expressed with impetuous abruptness, without metaphors, similes, or rhetorical embellishments.

Harpur on Philosophical Criticism.

‘ Me, mē; adsum qui feci; in me convertite ferrum.
O Rutuli; mea fraus omnis; nihil iste nec ausus,
Nec potuit;—cœlum hoc & conscientia sidera, testor,
Tantum infelicem nimium dilexit amicum.’

Aen. L. 9. v. 427.

The manner in which this passage has been analysed by Mr. Harpur, does honour to the nicety of his discrimination. In inferior states of passion, or where the passion has been less suddenly excited, the mind has more leisure to particularize its sensations, and to array them in the varied forms of diction. Personifications, apostrophies and other figures of speech, enforce the appeal to the imagination, and add to the life and freshness of the principal emotion. We have a striking exemplification of this effect in the speech of Dido on the departure of Aeneas in the fourth Aeneid.

In passions, which have been moderated either by distance of time, as in the case of affliction for the loss of some beloved object, or by hope, as where the mind is impressed with the dread of some future calamity, the painful idea will imperiously obtrude itself on the thoughts, while the imagination will dwell on all the associated particulars.

‘ These particulars it adorns and enforces with the energy and vivacity of metaphors and figures, because it is natural to the human mind to magnify and enforce whatever vehemently affects it. Painful emotions affect it most vehemently; metaphors and bold figures have a natural tendency to magnify and enforce; they are therefore natural to a mind feeling such emotions; and from the impulse of nature they are always used, when the emotion is not too sudden to allow time for any extraneous idea.’

We shall now lay before our readers Mr. Harpur’s analysis of the passion which characterizes the celebrated speech of Othello.

‘ O now for ever
Farewel the tranquil mind, farewel content!
Farewel the plumed troops, and the big wars
That make ambition virtue; O farewell!
Farewel the neighing steed and the shrill trump,
The spirit-stirring drum, th’ ear-piercing fife,
The royal banner, and all quality,
Pride, pomp and circumstance of glorious war:
And, O ye mortal engines, whose rude throats
Th’ immortal Jove’s dread clamours counterfeit,
Farewel! Othello’s occupation’s gone.’—Oth. A. 3. S. 2.

* It must be observed that this highly animated and poetical

speech is uttered by Othello when he only *suspects* the infidelity of his wife, and *before* he is fully convinced of it.

‘ The painful affection is therefore so far moderated by that doubt which always implies hope, as to allow the mind leisure to dwell on and enumerate the several circumstances with which the passion is even remotely connected.

‘ That terrible misfortune which, if true, must involve the *loss* of his happiness, and consequently of those pursuits which had been the employment, the delight, the glory of his life, is the painful idea which most strongly presses on his agitated mind.

‘ The emphatical word which expresses that idea accordingly occupies the *first* and *last* place of every sentence. It is repeated either before or after almost every clause. “ *Farewell* the tranquil mind—*farewell* content—*farewell* the plumed troops—*farewell!* ”—And by words most forcibly exhibiting this painful idea, is the whole finally closed.

“ *Othello’s occupation’s gone.* ”

‘ Of that occupation every striking circumstance is particularized. The most affecting images are exhibited. They are enlivened by that speciality of terms which distinguishes the most striking effect of each.

“ *The spirit-stirring drum,*
 The ear-piercing file. ”

‘ And finally the whole is animated by the boldest of rhetorical figures; that highest kind of prosopopeia which ascribes intelligence and addresses discourse to things inanimate—to the ensigns and the instruments of war.’

Here we shall take our leave of this excellent performance, of which we have exhibited ample specimens in the present article. Few works display more depth of critical knowledge than this of Mr. Harpur. The principles which he has developed with so much clearness, and often illustrated with so much beauty, have their origin in the nature of things and of the human mind. Mr. Harpur has made himself complete master of that universal logic which runs, like a vein of gold through the writings of the ancients, particularly those of Aristotle, on many of whose recondite observations this work is a most perspicuous and most valuable commentary.

ART. VI.—A Treatise on the Origin and Nature of Dignities or Titles of Honour; containing all the Cases of Peerage, together with the Mode of proceeding in Claims of this kind. By William Cruise, Esq. Barrister at Law. Butterworth. Payne, 1810.

MR. CRUISE, a gentleman already well known in those midland regions, which connect the eastern and western hemispheres of this great metropolis, by a variety of important publications on professional topics, has now presented to the world a work of more amphibious cast, which betrays even in the exterior form and air the double nature of which it participates. No person can deny that the courtly subject of the present treatise is equally well calculated for the refined air of St. James's and the foggy atmosphere of St. Clement Danes; accordingly, it is made eminently distinguishable from the cumbrous digest and the simple essay on fines and recoveries, by its occidental elegance of type and paper; while Mr. Butterworth, till now undisputed sovereign over all the printers' devils in the dominions of Madam Themis, is compelled to divide his honours with Mr. Payne and form alliance with the politer demons of Pall-Mall.

Such being the case before us, it was not difficult to decide, even on the first inspection of the work, what should be the line of our duty respecting it. We are not in the habit of interfering with subjects which come expressly and solely within the courts of peculiar jurisdiction; but when we reflect on the number of learned dukes, marquises, earls, viscounts, and barons, whom we must suppose to honour the pages of our review with their notice, we should hold ourselves unpardonable in overlooking, or classing among excluded articles, a work of so high interest and importance to the dignity of our noble readers.

The dedication of the work to Lord Ellenborough, is alone sufficient to confirm the propriety of this decision. To whom, indeed, could it have been dedicated, half so fitly, or so delicately as his lordship, who, while he yet occupies the most venerable office in the law, has nevertheless deserted the parchment-smelling environs of Bloomsbury, and fixed his residence in the very centre of the world of fashion and nobility? In short, we are perfectly satisfied that it is just and right in us to lay before our readers the following short analysis, which, besides its intrinsic merit, possesses that of filling a chasm hitherto left open in the library of the constitutional lawyer. For, as Mr. Cruise very justly complains,

little respecting 'the origin and nature of dignities,' is to be collected from Dugdale, and 'the chief points of law respecting the nature and descent of dignities by writ,' have been established since the days of Selden; while the work of Collins on 'proceedings concerning baronies,' however useful as a collection of authorities, is destitute of arrangement, and contains no general principles. To supply this insufficiency, it was in the contemplation of Mr. Cruise to have collected all the printed cases, with the attorney-general's reports on claims to ancient dignities, a work which, if ever carried into effect, would undoubtedly be of the utmost value to all concerned or interested in the subject, but from which he was ultimately deterred, and we fear others must be deterred also, by the consideration of expence, necessarily very great, and, from the limited circulation which could alone be expected, extremely slow and uncertain in its returns. On abandoning this extensive plan, the scheme of the tract now before us, was adopted in its stead, in which the author proposes that there shall be found

'a systematic arrangement of the law respecting dignities or titles of honour, supported and illustrated by a short statement of all the cases on claims to peerages, that have been referred either to commissioners or to the house of peers, from the reign of Queen Elizabeth to the present time, together with a chapter respecting the jurisdiction and mode of proceeding.' *Preface* p. ix.

The most learned antiquaries in the laws and constitution of this realm have always differed considerably on most questions relating to the origin of feudal dignities; but as the result of the best authorities which he has diligently inspected and cited very fully in confirmation of the principles he lays down, Mr. Cruise maintains the following general hypothesis. Originally, 'feudal dignities were not mere personal distinctions, but were annexed to lands and conferred by a grant of those lands.' So, a purchaser of the lands, (provided he purchased with consent of the feudal sovereign), acquired the dignity along with them. At the time of the conquest, there were three distinct classes of feudal nobility in France, the seigneur chatelain, who held a seigniory immediately of the crown, with a right of administering justice in civil and criminal cases, and of erecting a fortified mansion; the baron, whose seigniory, consisting of four chatellanies, was named a barony; and the count, who held some considerable town with a territory annexed, the whole estate being denominated a county. The titles of duke, marquis, &c. were rather

nominal distinctions conferred, or even assumed, at pleasure, by nobles of the highest class, than denominations of peculiar or superior dignity. The conqueror himself is sometimes styled *Dux*, but more frequently *Comes*, by the old historians. And *Marchio* was often applied to counts or earls, and not unfrequently to inferior barons, also in reference to their local situation on the borders of another sovereignty. After his arrival in England, William divided all the lands of the nation (excepting those which he reserved to the crown), among his followers, as strict feuds; and all the immediate tenants of the crown, thus created, constituted the nobility or baronage of the kingdom. They were bound to attend the king at the customary courts which were held on the three great festivals of Christmas, Easter, and Whitsuntide; and, if the king required their presence on any extraordinary occasion, they were in like manner required to attend by a *particular Summons* to every individual; and the court so summoned, was distinguished from the regular courts abovementioned by the title of '*Conventus principum ex precepto regis*,' or '*Conventus procerum ex edicto regio*,' the manifest and unquestionable origin of the *Parliaments* of later days.

In the reign of John, the first important alteration was introduced into the system thus constituted. By that time, the number of *Tenants in capite* or immediate vassals of the crown, was enormously increased by the sub-divisions of inheritances and licenced alienations, so that, instead of remaining only seven hundred strong, according to the enumeration of *Doomsday*, they had now swollen into a tumultuous and unmanageable multitude. The practice was therefore introduced of sending a particular summons only to certain individuals of the highest rank and power among them, who came to be distinguished from the others by the denomination of *barones majores*; it being left to the sheriff of each county to call together the rest of the body, under the appellation of *barones minores* by one general summons. The distinction, thus in the first instance arbitrarily introduced, was recognised by *Magna Charta* as the law of the land. But a much greater alteration made way into the constitution during the succeeding reign, an alteration for which no direct legal authority can now be discovered, and which is therefore imagined to depend upon some law no longer extant. From henceforward all the immediate tenants of the crown were excluded from the privilege of attending parliament, except those who were distinguished from the rest by the appellation of greater barons, and those whom the king should specially summon to attend. This alteration, whether established by law or custom, seems

to have obtained, without force or violence of any sort; the reason for which is, that the personal attendance of the lesser tenants of the crown, so far from a privilege, must have been considered as a real burthen; and the exemption, so far from an injury, was an indulgence.

It seems impossible, at this day, to ascertain what constituted the precise distinction between the greater and smaller barons. It is probable that to every considerable tract of land granted by the conqueror, a dignity was annexed in conformity to the usages of France and Normandy. For the first century after the conquest, every manor held of the crown was a barony. The barons granted portions of their baronies to vassals of their own, who obtained the name of vavasours; and the vavasours, in their turn, granted portions of their portions to others, who were called the lesser vavasours. Every estate out of which portions were thus granted to inferior tenants, constituted a manor. And it seems probable that the greater barons were those whose baronies were subdivided into so many of these distinct manors. Every lord of a manor had jurisdiction in civil matters over their tenants. But in criminal matters, the immediate tenants of the crown alone. And when these immediate tenants came to be divided as beforementioned into two distinct classes, the higher class only retained this most important and dangerous privilege of sovereignty. The express tenure under which a barony was held, appears to be doubtful; Mr. Cruise imagines, and brings strong evidence to corroborate the belief, that it was that denominated by the lawyers grand serjeanty. The extent of a barony was, at least in later times, by no means of uniform magnitude. In the days of Henry the Third, the relief of a great baron amounted to 100l. and that of a knight's fee about 5l. Hence it seems reasonable to infer, that the supposed, and originally the actual extent of a barony was such as to include twenty knights' fees, since it is known that the relief was originally estimated according to the annual value of the feud. Of the term, *honour*, as applied to lands, a great deal is said; but we can find no definite line of distinction between an honour and a barony. Honours created in later times are of a nature totally distinct from ancient honours. Earldoms, as dignities, were at first annexed to the possession either of an entire county or of some considerable tract of land, granted to hold *per servitium, unius comitatus*. The former came to be denominated *Counties palatine*, the possessors being entitled to all the privileges of royalty within them, in relation to jurisdiction and seigniory. Such were the counties

of Chester and Pembroke, and that of Durham as annexed to the bishopric. Ranulph, Earl of Chester, granted to all the barons within his palatinate a jurisdiction similar to, and coextensive with that given to the immediate tenants of the crown. Earldoms were also often annexed to the grant of the *third penny* of the county. After the introduction of the ducal title, that dignity was also, in some instances, (as in those of Cornwall and Lancaster), annexed to certain lands which were erected into, and constituted, the *Corpus Ducatus*. This division (the second chapter) of the work concludes with a statement of certain cases in which 'dignities appear to have been so inseparably annexed to certain estates, that they have gone to an heir male, when entitled to those estates under an entail, in preference to an heir general.' The cases cited are those of the barony of Berkeley, (4 and 5 Phil. and Mary.) Warwick (Temp. Edw. 3.) Arundel (11 Henr. 6.) Arundel again (23 Eliz.) Abergavenny (1 Ja. 1.) The last case in which a barony by tenure was attempted to be established, was the claim of the present Duke of Rutland to the barony of Roos in 1805. The attempt in this instance failed, but not upon any such general ground as to establish the assertion of Madox, 'that by taking away tenure by knight service, barony was virtually taken away;' or to confirm the resolution of the lords of council in 1669 on the case of the Barony of Fitzwalter, when they found 'barony by tenure to have been discontinued for many ages, and not in being, and so not fit to be revived, or to admit any pretence or right of succession thereupon.' Mr. Cruise's remark on the dictum of Madox, indeed, seems to be unanswerable. He says that even admitting baronies to have been held by knight service, and not by grand serjeanty (as it is much more probable that they were), still there is an express proviso in the statute of Charles the Second, abolishing knight service, that 'nothing in the act shall infringe or hurt any title of honour, feudal or other, by which any person had or might have a right to sit in the lords house of parliament,' &c. &c. (12 Cha. 2. c. 24. s. 11.)

We now proceed to the third chapter, referring to dignities of a more modern date; and first of those by writ of summons.

In the long civil wars of Henry the Third, the ancient nobility became so much exhausted that it was judged necessary to supply the places of many by directing writs to persons, not possessed of land-baronies, who, by receiving such writ, and taking their place in parliament accordingly, acquired the dignity of barons. And, whatever was the *original* doctrine upon the subject, it has long been settled by a series of pre-

cedents not now to be shaken, that, without express words of inheritance, this writ of summons, *coupled with the consequent attendance of the person summoned*, conferred a hereditary dignity. In the case of Freschville, (A. 1667), it was resolved 'that a single writ of summons, issued to a person in the reign of Edward I, did not create an hereditary barony.' But in that case there was no proof of a sitting under the writ. All that it tends to establish, therefore, is the necessity of such proof to make the title complete.

It is not an unusual practice to summon the eldest son of a peer, by the title of a barony vested in his father; in which case the person so summoned, takes his seat according to the antiquity of that barony.

Of personal dignities granted by *Charter*, the precedents are very few, and of the date of Edward III. and Richard II. These charters contain a clause of investiture agreeably to the practice of the feudal law.

Dignities by *Letters Patent*, were first introduced by Richard the Second, who created in this manner, John Beauchamp de Holt, Baron Beauchamp of Kidderminster. But this person never sat in parliament as a baron; and no other instance occurs before that of Sir John Cornwall, 'created Baron Fanhope, in 10 Henr. 6.' To complete this title, the act of personal investiture by putting on the robe, was held essential till 13th James I, when the ceremony was declared to be unnecessary. No sitting in parliament is required to perfect the title to a dignity thus created.

The fourth chapter relates to 'the estate which may be had in a dignity and its incidents.'

Dignities, having been anciently annexed to lands, seem therefore to have been classed amidst that species of property denominated by the lawyers *real*. And they are capable of being entailed under the statute 'De Donis conditionalibus.' And that not only at their first creation, 'but also a dignity, originally descendible to heirs general, may be entailed by act of parliament on the heirs male of the body of the person seised thereof.'

The law respecting the title of a husband to the dignity of his wife, has varied most essentially from earlier times.

'Originally, 'while dignities were annexed to the possession of particular castles, manors, &c. the husband of a woman seised of such castles, manors, &c. was bound to perform the services that were due to the crown for them; and, among others, to attend parliament.'

Even so late as the reign of Henry VIII, in the curious

case of Baron Taylboys, as related by Collins, the husband's title *by the courtesy of England* was recognized by the king in pronouncing his decision. The case of the Earl of Salisbury, quoted by Lord Coke, was of Henry the Sixth's time. But, very soon after the decision of Henry VIII, abovementioned, the commissioners reported in direct opposition to it in the case of the barony of Willoughby, and their report was followed by calling up the son, in right of his mother, while the father was yet alive. This case has been followed by a number of others in more modern times, so that it is now completely established that there is no estate by the courtesy in a dignity.

A dignity might formerly have been alienated, *with licence*, as other real property. But the right of alienation has long been denied. Nor can a dignity be surrendered any more than it can be alienated.

By attainder, every species of dignity is absolutely forfeited; nor can it be revived but by the reversal of the attainer. So the attainer of any ancestor through whom the claimant of a dignity must derive his title, though that ancestor was never himself possessed of the dignity, operates as a corruption of blood to bar the claim. But corruption of blood does not extend to *entailed* dignities; and in the case of Lord Feirers, it was determined, that attainer of felony did not work the forfeiture of an entail, although attainer of treason would.

A few cases occur in history of dignities resumed by the crown on account of the *poverty* of the persons entitled; but this can now only be by act of parliament.

We pass now to chapter the fifth, '*Of the descent of Dignities.*'

And here we must observe, in the first place, that it may, we think, be fairly questioned whether the violent case of Bruce and Bahol affords any certain test of doctrine respecting the succession of females. On this question, however, we have not time at present to dilate.

The descent of dignities is different from that of lands in this respect; that the claimant of a dignity must make himself heir to the person first summoned, not to the last tenant of the dignity; and therefore, contrary to the rule of law with respect to real property in general, the brother of the half blood succeeds to a dignity derived from the father in preference to the sister of the whole blood.

As to the descent of females, it appears to have been held so late as Henry the Sixth that there existed a right of primogeniture. But, long before Lord Coke's time, it was es-

tablished that the king had a right of appointment, among the female heirs, uncontrolled by any general rule whatever. And, soon afterwards, it was resolved by the judges and the house of lords, (and such is the undoubted law of the present day),

‘that, where a dignity or a title of honour is descendible to heirs female, and the person possessed dies, leaving only daughters or sisters, or other female co-heirs, *it falls into abeyance*, or rather becomes vested in the crown during the continuance of the co-heirship.’ p. 146.

The king may terminate the abeyance when he pleases, by nominating any one of the co-heirs to the sole possession of the dignity. But he has no power to appoint to a stranger. And the abeyance terminates naturally whenever, the king having failed to exercise his right of nomination, the right becomes vested either in one only of the co-heirs by survivorship, or in the descendant of one of the co-heirs by extinction of the descendants of all the other co-heirs. And, whether the abeyance terminates naturally or by nomination, in both cases the termination operates in respect of rank as the revival of an old, not the creation of a new dignity.

It has been made a question whether, by nomination of one co-heir, the right of the other co-heirs was *extinguished*. And the opinion of Lord Thurlow and many other lawyers was in the affirmative of this proposition. In the case of the barony of Beaumont, however, it was determined otherwise on general principles which appear to be unanswerable, and there is no question that, in the future recurrence of such an event as the failure of the line of a co-heir summoned by royal nomination, the barony would again be in abeyance among the remaining co-heirs (if more than one), or their descendants, and, if but one, would descend *ipso facto* upon that one, or her descendants.

In the above-mentioned case of Beaumont, it was further determined, that, if one of two co-heirs be attainted, that attainder does not terminate the abeyance, nor give a title to the remaining co-heir. A doctrine which, though supported in a very long and learned argument delivered by Lord C. J. Eyre, as the opinion of the judges, and which is here given at full length from a MS. in his own hand-writing, does appear so inconsistent with the other general principle resolved in the same case, that we were pleased to find it called in question by Mr. Cruise in the following note.

‘Notwithstanding the respect which is justly due to the very learned opinion of the judges in this case, yet it may be observed

that as the doctrine of abeyance was originally founded on the imitable or indivisible nature of a dignity ; and as all power of inheriting the barony of Beaumont by one of the co-heirs is destroyed by the attainder, by which Mr. Stapleton is become the only person capable of enjoying it; he must be allowed to have a stronger claim on the crown for a confirmation of the dignity, than perhaps ever existed in a co-heir to a barony.' P. 191. note.

Baronies created by writ of summons to the eldest sons of peers, are hereditary in the blood of the person summoned, and descendible to his heirs. And, in one case which is here cited, that of the barony of Clifford of Launsburg, it was so held as to a barony vested in the father. But an opinion seems long to have prevailed that the operation of a writ of summons to the eldest son of a peer by the name of a barony vested in the father, is essentially different in these respects from that of a similar writ by the name of a barony not vested in the father. And it was at last decided accordingly, in the case of the barony of Sydney, 1782, that such a writ operates only as an anticipation of honour, as 'accelerating the succession of the son to the barony, which on his father's death would descend to him; the extent of the inheritance thus created depending 'upon the nature of the father's title.' Thus, where the father's barony is entailed, the writ to the son by the name of that barony does not give to the son a dignity in fee; but the future possessors of the dignity must make their title only through the entail which previously existed.

This division of the work concludes with a few cases of claims to dignities by virtue of letters patent. In that of the Rev. Edw. Timewell Bridges to the barony of Chandos, though the attorney-general reported that the claimant had made out his title 'by evidence which, although not without some difficulty, would be probably deemed sufficient to prove his title to any other species of inheritance of equal antiquity,' the house of lords determined against him. In some of these cases, the writ of summons has been issued immediately on the report of the attorney-general, without reference to the lords.

The 6th and last chapter treats '*Of the Jurisdiction and Mode of Proceeding in Claims to Dignities.*' But as we do not conceive our jurisdiction to extend to discussions of topics which are purely practical, and as we may be thought by some to have already devoted too much space to examining the contents of a book, the nature of which is at least half professional, we shall here put an abrupt termination to the present article.

ART. VII.—*The History of the National Debt, from the Revolution in 1688 to the beginning of the Year 1800; with a preliminary Account of the Debts contracted previous to that Era. By the late I. I. Grellier, Cashier to the Royal Exchange Assurance Company. London, Richardson, 1810, 8vo. pp. 420.*

THIS work, after a brief account of debts contracted previous to the revolution in 1688, relates, in chronological order, the gradual increase of the national debt in its successive stages till the year 1800. Soon after the revolution in 1688, the practice of mortgaging the wealth and industry of posterity, or of laying a tax on them, in order to pay the interest of a debt, contracted by the folly or extravagance of preceding generations, was formed into a regular system and sanctioned by the legislature. Where an individual lives beyond his income, where his luxury or his indiscretion causes him to contract debts, and to impoverish his descendants for his own private and selfish gratification, the conduct is considered as vicious, and the just object of moral disapprobation. Does the conduct of a government or a nation, which in a few years of destructive war anticipates with thoughtless prodigality, the resources of several generations, merit less reprobation? Is the one to be considered less a violation of public, than the other is of private duty? Do not both appear infamous and detestable?

But though the *principle* of mortgaging the national resources for an indefinite period, in order, with the more facility, to a greater extent, or for a longer duration to prosecute some iniquitous scheme of conquest, of avarice or ambition, is bad in itself, and productive in its operations, of great misery and distress, yet the system has been so long continued, and has, in the process of time, so embodied itself in the habits of the nation, that the sudden extirpation of it, supposing it for a moment practicable, would be attended with evils of the greatest magnitude and extent. It is like an excrescence, which, by long sufferance, has become a part of the physical frame, and so connected with the juices and general circulation of the body, as not to be susceptible of being removed either by the knife or the caustic, without the greatest peril to the vital functions of the individual. In the political, as well as in the natural body, there is a tendency to accommodate itself to great changes and to new modes of action. When these changes have been long continued, and these modes long practised, a new nature seems superinduced over the old, and equally endued with the energies of self-pre-

servation. In human nature and in the present mixed system of things, there seems a constant tendency to the production of contraries, so that evils are often made to counteract themselves, or to generate some opposite good. A certain equilibrium is thus preserved in the scale of existence; and evil at least is prevented by a fixed but inscrutable order of things from obtaining the preponderance.

The present immense national debt of this country is certainly, at first view, a huge and unsightly excrescence on the surface of the body politic; but still it is now of such long growth, has been formed by such gradual accretion, and is so completely assimilated to the sentiments and habits of the people, that we are led to believe, though it is, in one view, a great evil, it is in another a public benefit. It is evil as causing a heavy tax on the wealth and industry of the nation, but it is beneficial as forming a vast and secure reservoir, where an immense accumulation of property is deposited with great convenience and advantage to individuals.

The national debt may be regarded as having absorbed the parsimonious saving of several generations; or in other words, that portion of capital, which could not have been employed so profitably in any other way, as in loans to the government. Suppose the public debt to be, at present, more than six hundred millions, and that these six hundred millions, instead of having been gradually borrowed and dissipated, were at this moment so much capital in the hands of individuals, it would be difficult to say in what manner it could be employed, or in what channels distributed, so as to produce either more good or less evil, than it does in its present state of loan to government. If the whole funded debt were paid off to-morrow, the nation would be thrown into confusion, and perhaps anarchy. The interest of money would be reduced to its lowest possible rate; the prices of every article which are so much enhanced by the taxes imposed to pay the interest of the debt, would for a time at least be still more exorbitantly increased by the payment of the capital. Numerous individuals who now live on their interest, would be obliged to live on their capital, from the difficulty of finding any profitable mode of employing it; and thus want would arise out of superfluity, and beggary be generated by abundance.

The national debt is thus an evil which, by long continuance, has grown into a comparative good; and, though it might have been better for the country if it had never been begun, yet it has been so long in existence, and has become so intertwined with the interest of individuals and the constitution of the state, that its slow and gradual liquidation, which is alone

practicable, is alone wise and expedient. We are not indeed sure that the present liquidating powers of the sinking fund are not more *rapidly* operative than the public good requires, or whether too much capital, which would otherwise have remained as it were innoxiously quiescent, has not thus been thrown at once into the market of greedy speculation, where its effects have been injurious both to the individual and to the community. Thus we see, in this, as well as in many other instances, how much easier it is to create an evil than to remedy it. It might have been better for the peace and happiness of England, and indeed of the world, if the funded system had never existed, but now it has existed so long, and has become so incorporated with our political system, with our commercial intercourse, and even with the whole scheme of social life, we believe, that if instead of a very slow and gradual annihilation, it were abruptly or even speedily dissolved, the most tremendous national calamity would ensue.

It would be of little interest to state the various details of loans, &c. in the present work. We will, however, briefly show the progressive increase of the national debt during different periods of the last century. On the death of King William on the 8th of March, N. S. 1702, the national debt exceeded fourteen millions. It has been stated as high as 16,394,701l. 1s. 7½d. Daveuant, who is quoted by Anderson (Macpherson's Hist. Comm. 3d vol. p. 720), observes, that

' when upon the revolution, the parliament fell most willingly into the war, as a thing the enemy, by espousing King James's interest, made absolutely necessary, the first branch of our expence was carried on in the common road of levying taxes, and the money required for every year's expence was raised and paid within the year. The nation was rich, trade prodigiously great, paper credit ran high, and the gold-smiths in Lombard-street, &c. commanded immense sums. Anticipations were indeed in practice; they had been so of old; and borrowing clauses were added to the bills of aid; but these lasted but a few months: the money came in of course, and they were paid off in their turn. Land-taxes, polls, additional duties of customs, excises and the like, were the ways and means by which these things were done. The year generally supported its own demands. All the loans were supposed to be but temporary, and to end with the collection.'

But this practice prevailed only in the former part of the reign of King William. Recourse was afterwards had to the system of burthening posterity with taxes to pay the interest of present loans. Out of 44,100,795l. which had been borrowed in the reign of King William, or between Nov. 1688,

and Lady Day, 1702, we find that 34,034,018l. had been paid off. But this account, which leaves only a remainder of 10,066,777l. is evidently incomplete. It may serve, however, to show the aversion which there appears to have been in the ministers of King William from burthening the country with a permanent debt. In some of the years of King William's reign, we find as large sums repaid as were borrowed within the year. Thus the debt was discharged almost as soon as it was contracted.

In the year 1710, when a total change was effected in the whig ministry of Queen Anne, the sums which had been borrowed since the commencement of the then war, more than had been repaid, amounted only to 17,861,196l. At the end of the year 1716, the national debt had risen to the sum of 48,364,501l. 8s. 4d; and at the end of the year 1727, or the commencement of the reign of George the Second, this debt did not exceed 53,331,155l. 17s. 5½d. The sinking fund, the merit of discovering which was arrogated by Sir Robert Walpole, but which had in fact been known and practised before his time, had produced between Michaelmas, 1717, and the year 1732, the sum of 12,193,705l. 5s. 0½d. It had increased from about half a million a year to upwards of a million; and had it been invariably applied to its original purpose from that time to the present, we should certainly never have witnessed such an enormous accumulation of debt. But the efficacy of this fund was afterwards rendered nugatory by being diverted to other purposes, till the measure was again adopted by Mr. Pitt, and rendered operative on a more extensive scale. In 1732, the sum of 1,000,000l. was ordered to be issued out of the produce of the sinking fund, to provide for a temporary exigency; and, in the following year, this sacred deposit, as it had been previously vaunted, experienced a more open violation. In 1734, the sum of 1,200,000l. was taken from the Sinking Fund, as an aid towards the supplies of the year.

At the peace of Aix-la-Chapelle in 1748, the national debt which, at the breaking out of the war in 1739, was stated at 46,954,628l. 3s. 4½d. had been augmented to 72,840,897l. 16s. 9½d. From the year 1748, we experienced the breathing time of peace till 1756. At the beginning of the year 1757, the national debt is stated at 76,480,886l. 8s. 2½d. The seven years war, as it is called, was terminated by the signature of a definitive treaty of peace, at Paris, on the 10th of February, 1763; and on the previous 5th of January, in that year, the public debt had increased to 135,695,313l. 19s. 3½d.

We have now passed the verge of the present reign, in which we have experienced wars of longer duration and infinitely greater expence than at any other period since the revolution. The American war, which may be said to have begun in 1775, was not concluded till 1783; and on the 5th of January, 1786, the amount of the national debt had been computed at 259,887,890l. 4s. 3*½*d. But this sum, prodigious as it is, and incredible as it would have been deemed by our ancestors, was more than doubled by the much-admired but we cannot add justly admired financial operations of Mr. Pitt. Here we shall quit the painful subject.

There is hardly any part of Mr. Grellier's work which we can quote with approbation. It appears to be a hasty and imperfect performance, but many allowances must, in common charity, be made for it, as a *posthumous publication.*

ART. VIII.—*Moral Tales.* By the Author of the *Exemplary Mother.* London, Mawman, 1811, price 3s. 6d.

THESE tales consist of 'Osman,' 'Almeria,' 'Lucinda and Honoria,' 'Gloriana,' 'Alonzo,' 'Belinda,' 'Louisa and Harriet,' 'Serena,' 'Benigna and Malevola,' and 'Pleasure and Virtue.' The first is a well-told eastern tale, in which an excellent lesson is agreeably inculcated. But we prefer those tales in which the amiable authoress has delineated the incidents and characters of common life as being not only more likely to engage the attention of young minds, but as being more instructive and more useful from their frequent occurrence. The story of Almeria is worthy the attention of every young woman, and as there are too many unfortunate Almeria's who are objects of unprincipled Orlando's, we will select a part of this tale as a lesson well worthy of being contemplated by the vain and giddy girl, and the insidious spoiler of innocence and virtue.

'Almeria was the only daughter of a gentleman of small fortune, but of good family. She was educated with care and attention; and her improvements equalled the wishes of her parents and instructors. Her features were regular, her form elegant, and she had an inexpressible intelligence of soul that beamed forth in every glance. She possessed all the sparkling graces of wit, tempered with the calm solidity of judgment. Cheerfulness and sympathetic tenderness were blended in her disposition. She was the darling of her parents and brother, and the delight of all her friends. Ferdinand, the brother of

Almeria, had a commission in the army, where his conduct and situation procured him a large acquaintance. Among the number was a gentleman of his own profession, named Orlando. He was remarkable for the acuteness of his wit, the penetration of his genius, and the facility of his expression. Unrestrained by diffidence, he indulged a talent for raillery, and a taste for repartee. He expatiated on every subject; and his arguments silenced, if they did not convince, his opponent. He was not distinguished by general complaisance to the fair sex, but often singled out some one lady as the idol of his attachment, and offered at her shrine all the incense of flattery.

No sooner was he acquainted in the family of her father, than he was profuse in his compliments to Almeria. She was pleased with his attention; it gratified her small share of vanity; but it did not affect her heart. She rallied him with so much gaiety, that he found he had not made the impression he wished on her mind. He therefore entirely altered his behaviour. His voice was modulated into the softest tone whenever he addressed her. He frequently asked her opinion on some subject of conversation; and when she had modestly given it, he shewed his approbation of her sentiments rather by the rapture of his looks than by the fervency of his expressions. This insinuating manner insensibly engaged her affections. Whenever he appeared, her eyes sparkled with delight, and her cheeks glowed with blushes. She sighed involuntarily in his absence; she felt an unusual emotion when his name was mentioned, and preferred solitude to all society but his own. He perceived the effect of his behaviour, and determined to pursue his conquest. Her small fortune by no means answered his purposes of marriage. Grandeur and opulence were the familiar ideas of his mind. He considered the highest rank in the army as the natural result of his merit and his interest; and an alliance with some rich and noble family was the prospect to which he extended his hopes. His love for Almeria was a passion which sought only its own gratification. Though the modesty and diffidence of her character, were as distinguishable as her understanding; yet the smartness of her retorts, and the justness of her observations, were sallies which he would have repressed, rather than encouraged, in a wife. He could bear no rival in the empire of wit and judgment. There was a passion somewhat of the nature of revenge in his endeavours for the seduction of this exalted fair one. He perverted every opportunity of conversing with her to the purpose of insidious seduction, and made use of every ensnaring artifice to weaken the ties of virtue, while he strengthened the fetters of love. His behaviour necessarily awakened suspicions, which he resented as injurious to his honour. He then assumed an air of distance and coolness which wounded her heart, and soon replaced him in her esteem. By this conduct she was induced to shew her confidence in his honour, by such concessions as were infringements on her own virtue. Thus he con-

tinued to trespass, till, after a length of time, he introduced her to repeated guilt and accumulated misery. The real love she felt for her betrayer, made her desirous of persuading herself, that his fault was the excess of an affection which would prompt him to make her his for ever ; and she expected no less from principle than love. What other compensation could he offer for an injury which would involve her in endless remorse ? But she was deceived in her opinion, and disappointed in her hope. Orlando's plan in life was the aggrandizement of his fortune, and the pursuit of his pleasure : and the latter he always considered as in subordination to the former. His passion for Almeria soon abated ; and the fears and regrets with which every interview was embittered, entirely extinguished it. She imparted to him a circumstance which added to the horror of guilt the dread of discovery : but the information only hastened his design of leaving her. The brother of Almeria, who perceived the alteration in his sister's looks, and imputed it to her tender regard for his friend, and who knew that friend's sanguine expectations of advancement, no sooner heard him propose leaving****, than he rejoiced at the intelligence, and offered to accompany him to town. Orlando pretended to Almeria, that unexpected business recalled him. Her heart reproached him for his indifference ; but her tears only betrayed her own too exquisite sensibility. She found that his attachment to her had been the mere result of passion, and that she could expect no happiness with a man who had no idea of the tenderest and finest feelings of the soul, even had he been influenced by principle to solicit her hand. She therefore suppressed every murmur, nor urged one plea to retard his departure. She endeavoured to assume the appearance of ease ; but the constraint was too powerful for her weak frame.

Her health was affected ; she sunk beneath the weight of accumulated misfortunes. The loss of character, which she found must be the consequence of her guilty attachment, alarmed her fears. The shock which her parents must feel from the knowledge of her situation, was a very great aggravation of her sufferings. The offence against virtue and filial duty, and the hazard of a brother's life, whose fraternal affection might induce him to revenge the injury his sister had received, preyed on her mind. Could a tender, susceptible heart, support the apprehensions such thoughts suggested. A violent fever was the effect of her perturbations, in the delirium of which she betrayed the fatal secret.'

The conclusion of this tale is that Almeria dies a sincere penitent, forgiving her seducer, who is brought to a proper sense of the enormity of his crime. Here the writer very properly exhorts those persons who are always ready to revile and to condemn the erring mortal who is bowed down to the earth, with the weight of ignominy and scorn, to re-

member the excellences which distinguished their lives, and drop a tear of tenderness for the frail unfortunate. The next story, which we prefer for its utility and good sense, is ‘Lucinda and Honoria. Lucinda is represented as possessing an affluent fortune without enjoying any real delight. ‘A discontented mind rendered her insensible to the peculiar advantages of her situation, and ungrateful to the source from whence every blessing flows.’ Lucinda’s unhappiness arises chiefly from the superior beauty of Leonora, who arrests admiration wherever she appears, and fascinates every beholder. Of this discontent she is cured by witnessing the uncertainty of beauty’s bloom, by Leonora’s face being casually marred by the small-pox. Lucinda finds that Leonora bears her misfortune with patience and good sense, and that she was far happier since her loss of beauty. Leonora says that her mind was a prey to various passions, that one conquest only suggested the desire of making another; that though she considered her beauty as undisputed, yet she suffered the most restless inquietudes for fear of meeting rivals that might surpass her in dress or accomplishments; and that she was then more the object of compassion or of contempt than of envy. Awakened from her dream she looks forward to more permanent happiness in the practice of religion and virtue, and impresses on the mind of Lucinda, that the disposition of the heart constitutes our real happiness or misery. Lucinda abandons all solicitude about superiority of beauty, and is sedulous only to improve her mind. This she does with so much success, that she becomes almost as resplendent for her wit as Leonora had been for her beauty. Her friend Honoria, who is a sensible woman, asks her if she may not now congratulate her on the possession of content. But, no; she perceives that fame has given birth to envy, that envy is the parent of calumny, and that the ‘admiration we gain by superior talents is more than counterbalanced by the dislike we inspire in others.’ Lucinda finds from the sensible view which her friend Honoria takes of the causes of her discontent, that she had been a stranger, all the time, to that important science, self-knowledge. She is sensible that the reports which gave her uneasiness sprung from her own faults; and that they ‘were less the invention of malice than of revenge.’

‘One consequence of the cultivation of my own understanding, was contempt for the inferiority of others. In attempting to conquer error, I am now sensible I was rather the dupe of self-conceit, than the advocate of truth; and prejudice often

counteracted the operations of reason. Whilst I condemned my own sex for their insipidity, their indelicacy, illnature, &c. I insensibly became more fond of ridicule and censure than of pity or advice. How heinous do those faults appear, to which we are not addicted by nature, and which we have not acquired by habit! How trivial those errors to which we are prompted by inclination, and familiarized by custom! And how often do we secretly nourish in our own breasts, the very dispositions we condemn as destructive to others! We are blind to our own advantages and imperfections, while we magnify the enjoyments and infirmities of others. My behaviour was calculated rather to inspire dislike than to attract love. You were in the right, my dear Honoria, the truly respectable character will generally be respected; or, if the envenomed sting of envy should attempt to pierce the breast of virtue, it is rendered impenetrable by the shield of innocence. I am determined to use my best endeavours, from henceforth, to overcome the delusions by which I have been led astray, and to consider that I am living for eternity. I will not be solicitous to obtain, but to deserve, the appellation of good. Should I have no reward on earth, except the consciousness of right intention, yet my reward will be greater in heaven, if I indulge no wishes that would supersede the designs of providence, and expect no happiness but from the performance of every allotted duty.

The fairy tale of *Benigna and Melodyla* is very prettily told; 'Pleasure and Virtue' closes this little volume, which is written with the laudable intention of promoting good by strengthening the ties of morality and religion.

CRITICAL MONTHLY CATALOGUE.

ART. 9.—*The Twenty-fourth Chapter of St. Matthew* critically examined, with *Strictures on the Opinions of Bp. Norton and Pontius, and particularly of Bp. Horley*. In a Letter to a Country Clergyman. By N. Nisbett. London, Mawman, 1810. 8vo. pp. 74.

MR. NISBETT contends that the XXIVth chapter of St. Matthew 'relates entirely and exclusively to the destruction of Jerusalem.' His explanation of this part of the scripture seems much more rational and consistent than that of the divines whose opinions he has combated. Mr. N. at least avoids the gross absurdity of making divine prophecy speak with a double

tongue, and employ the politic or rather fraudulent ambiguity of a heathen oracle.

We do not entirely subscribe to the opinion of Mr. Nisbett, that the gospel history is to be regarded solely as 'a history of the great controversy between our Lord and the Jews, concerning the true nature of his character.' But we greatly commend his courage in publishing his opinion, and his steadfastness in supporting it; nor do we believe that even the opponents of Mr. Nisbett, whatever other praise they may be unwilling to concede him, will refuse him that of perseverance. The theological hypothesis which our honest author has long embraced, he has always maintained with a laudable constancy, through evil report and good report; and if he have not mended his fortune, or conciliated the favour of the higher ecclesiastical powers, we trust that he has laid up for himself a store of agreeable reflection on the several years which he has devoted to the defence or the elucidation of the most important truths. The merit of Mr. Nisbett's labours must not be estimated by their success, but by the zeal, the sincerity, and the disinterestedness with which they have been pursued. Every species of prejudice is difficult to overcome; but religious prejudice, particularly, when it has been long cherished, and is associated with some sordid interest, presents accumulated obstacles. The love of truth may incite to the attempt; but that attempt will commonly fail unless the individual can endure the shock of repeated disappointment, and resolve to obtain his end by the dint of persevering effort.

Many religious prejudices may be called prejudices of interpretation. Different sects put a different construction on the most important passages in the Scriptures, according to their different interests, habits, and pursuits. The Scriptures, at any rate, must be accommodated to their peculiar conceits; and most of them are well furnished with a large armoury of anathemas, to employ against those who will not patiently suffer the interpreters either of the church or of the conventicle to lead them by the nose.

The prejudices of interpretation are often transmitted in strict entail from father to son, and so to the refractory descendant who endeavours to cut it off, and to assert his right to freedom of discussion, and to liberty of conscience. His unauthorized temerity will be punished by every possible species of persecution, calumny, and abuse, which ingenuous malignity can invent.

The 39 articles of faith, which have been unfortunately appended as a buttress to a certain venerable establishment, may, for the most part, be called prejudices of interpretation. They express the opinions of those who composed them, rather than the sense of the Scriptures. But yet, such is the consistency even of protestants, who profess to have no other rule of faith than the Scriptures, that these very articles are made to super-

sede all scriptural authority. For every teacher of the establishment, according to the late decision in the case of Mr. Stone, is bound under the penalty of forfeiting all his ecclesiastical emoluments, to interpret the Scripture by the articles, rather than the articles by the Scripture. Thus the credibility of the articles is rendered paramount to that of the Scriptures. A rule of interpretation, contained in 39 complex and contradictory propositions, is made the godly canon, according to which every minister of the establishment is to square his understanding, in the explanation of the Scriptures, without staying to consider whether this explanation be agreeable to the rules of criticism, to the genius and idiom of the language in which the apostles thought and wrote, or even to the plainest dictates of common sense. So much for the prejudices of interpretation! These prejudices, as they respect the establishment, have now subsisted for nearly three centuries, and seem likely to become a perpetuity; unless indeed the hierarchy, alarmed by the progress of a certain busy sect, should think fit to allow the clergy a little more freedom of judgment and liberty of research, that their reason and their learning may be employed with more success in combating their most dangerous opponents.

ART. 10.—*Reflections on Mortality, suggested by the general Mourning. A Sermon, preached at Worship Street, Finsbury Square, and at Leather Lane Chapel, Holborn, Sunday, Nov. 11, 1810, on the Death of her Royal Highness the Princess Amelia, at Windsor, Nov. 2, in the Twenty-eighth Year of her Age. With an Account of her Interment. By John Evans, A. M. Second Edition. London, Sherwood, 1s. 6d.*

MR. EVANS deserves great praise for accommodating his preaching to the state and temper of the times; and for making the events of the day subservient to the impression of the most important moral and religious truths.

ART. 11.—*Flores Theologici; or, Beauties of Pulpit Eloquence, being select Translations from the Sermons of the celebrated Musillon, Scurin, and Bourdaloue. By a Clergyman of the Established Church. No. 1, price 2s. Jennings.*

THIS number contains only one sermon, which is said to be principally taken from the French of Bourdaloue. In his future sermons the author should avoid the colloquial familiarity of the pronoun 'you,' when speaking of God, or of Christ. Thus, p. 11, 'they would have no longer remembered that *you* were their God.' 'Such, O divine Saviour! are the prodigies that *you* delight to perform,' p. 27. If the first sermon in this selection be a specimen of the rest, the labours of the translator are not likely to add much to our stock of pulpit eloquence.

POLITICS.

ART. 12.—*A short Statement of the Trade in Gold Bullion; with an attempt to shew that Bank Notes are not Depreciated.* London, Cadell, 1819. 3s.

THIS author intimates, p. 8, that the Bank directors have never issued a superabundant quantity of their paper to supply the wants of government. But did the author never read or never hear of the correspondence between the Bank and Mr. Pitt? If he had, he must have known that the necessity for the restriction on the payments in specie, primarily originated in the large accommodations of the Bank to that lavish minister. The more money the Bank assisted Mr. Pitt in sending out of the country to pay his foreign mercenaries, the more paper were they compelled to issue to supply the deficiency; till all cash-payments being stopped by act of parliament, the Bank were enabled to inundate the country with their notes without controul. This writer tells us that the Bank do not issue their notes except in exchange for something which represents actual property; but when a man carries a note to the Bank what actual property does he obtain in return? nothing but another note. However great may be the actual property which is absorbed by the Bank, we behold

—“Vestigia nulla retrosum.”

The proof of an excessive issue of Bank notes is not merely the augmented price of gold bullion, but of all the necessaries of life. If Bank notes were really the representative of so much gold as they are stated on the face of them to be, they would rise in value in proportion as gold rose. But, when Bank notes fall in value in proportion as gold rises, no farther proof is necessary to demonstrate an over-issue, and a consequent necessary depreciation of our paper medium. This writer is wrong in stating that the government fixes the *maximum* of the price of gold. The law of this country does no such thing. It only says that an ounce of gold shall be coined into the nominal sum of 3l. 17s. 10½d. But is there no difference between dividing an ounce of gold into a certain number of fractional parts, and subjecting it to a *maximum*? If the law had declared that an ounce of gold should pass for so much meat and bread, or so many yards of broad cloth, and no more, government might then be said to have set a maximum upon gold. But there is certainly a great difference between fixing a maximum in price, and establishing a *denomination* in coin. Those persons, who support that most unwise and disastrous of all Mr. Pitt's measures, the restriction on the cash-payments of the Bank, have too often recourse to the most evasive subtleties, when they

deavour to prove that our present paper currency has sustained no depreciation. The fact of this depreciation is open indeed to the cognizance of every sense; for what sense has a man which does not tell him that he cannot procure more than half the gratifications with any given sum which he could before the inundation of Bank notes had caused our gold coin totally to disappear? Can a man purchase any gratification either for his eyes, ears, nose, or palate, without being self-conscious of this truth?

Act. 13.—A Sketch of the Campaign in Portugal. London, Murray, 1810. pp. 48.

THIS appears to be a sensible and impartial pamphlet. The author justifies the conduct of Lord Wellington in the course of the present campaign, not by the exaggeration of idle praise, but by a simple exposition of facts. As far as the object of the campaign was the defence of Portugal, that object has certainly been obtained. Portugal, though partially overrun by the French, is far from being subjugated. The enemy commands no larger portion of the country, than is under the menace of his bayonets, or within reach of his guns. We are at the same time to consider that Lord Wellington, with an inferior force, has baffled the design, and frustrated the threat of the enemy to drive the British army into the sea; while he has occupied an army of French veterans under the most skilful and experienced leaders, and thus caused a most important diversion in favour of the peninsula. For if Lord Wellington's army had not detained such a large French force in Portugal, have we not every reason to believe that this force, by spreading itself over Spain, would, during the last summer, have made great progress in the entire conquest of that country? Would the siege of Cadiz have been so long protracted? Would Tarragona have remained untaken? Or would Valencia have been left unsubdued? The caution and foresight, which Lord W. has lately displayed, are qualities which we did not think that he possessed; but he has proved himself not to be more wanting in these than he is in vigour and enterprise; and, as far as he has hitherto exerted them, he has experienced the happiest result. Lord Wellington has never possessed a sufficient force either to subdue or to annihilate the French, to starve them into submission, or to reduce them to surrender, as the good people of this country, in one of their short-lived transports of infatuation, supposed possible after the battle of Busaco. But he has done that, which is of itself almost equal to a victory, and may in the end prove the source of the most splendid triumphs. He has taught the Portuguese not to fear the French; and he has shewn them that, even when superior in numbers, the veterans of Buonaparte are not invincible, while they are opposed with courage, combined with caution and with skill. The single battle of Jena pushed the

Prussian monarchy from its base as if it were a house of sand ; and the battle of Austerlitz made the proud family of Lorraine submit to any terms which the victorious Corsican chose to dictate. But how often have the French fought and conquered in Spain, though the people are still unconquered ? The peninsula has now withstood the force of France for about two years and a half, while the whole military government of the great Frederic was subverted in a single day. Let us not then despair of final success in the great cause in which Spain and Portugal are engaged, and on the issue of which the glory and independence of England are so essentially involved. While an English army can find an inch of ground to stand on, let not the peninsula be abandoned. The destiny of England cannot be far distant when Spain and Portugal are subdued.

ART. 14.—*An Examination of the Report of the Bullion Committee; shewing that the present high Price of Bullion, together with the scarcity of Gold Coin, and also the low rate of the foreign Exchanges, are not attributable to the issue of Bank Paper; and explaining what are the true Causes by which these Effects have been produced. By Mr. Cock, Commercial Agent for Liverpool. London, Richardson, 1810. 8vo. pp. 93. 5s.*

MR. COCK appears to us to be one of the most candid and sensible writers among the *anti-bullionists*, if we may be indulged in the use of such a word, to denote the swarm of writers who are buzzing abroad their ephemeral vindications of a currency in paper instead of one in the precious metals. Mr. Cock ascribes the high price of gold bullion to the unsavourable state of the exchange with the continent ; and he refers this state of exchange to Buonaparte's system of blockade. The following remarks deserve consideration :

‘ At present we are witnessing (what, except in the case of emigration, is a paradox), the exportation of a commodity from the country where it is dear, to that where it is cheap. It is utterly impossible that gold, which is so risen in price in this country, should be an article of eager exportation to the Continent, where it is plentiful, if it did not go to pay actual debts already contracted, or which the necessity for the productions of the Continent continues to impel us to contract. It cannot return from the cheap market, the Continent to England, where it is dear, because, if we cannot find the means of sending commodities to pay our debts, we cannot buy gold for want of the means of paying for that. As therefore we are not exporting gold from the cheap to the dear, but from the dear to the cheap country, all the usual observations about the expense of transmission and the commonly adopted theories on the subject, are inapplicable to the case ; which is evidently an unnatural one, occasioned by unnatural circumstances, and those arising, not out of the stoppage

of payment in specie by the Bank, but the stoppage of importation of British goods on the Continent by Buonaparte.

Even if the reasoning of Mr. Cock should in this instance be correct, it would not prove that we are not inundated by an excess of bank paper, or that the issues of that paper have not been more than what were requisite for the circulation. For, if this had not been the case, the prices of all the necessaries of life would not have experienced such a rapid augmentation. Provisions are dearer not because they are more scarce, but because bank-notes, which are, at present, almost our sole circulating medium, are more abundant. When the circulating medium is cheap, or, what is the same thing, more plentiful than is necessary for the common purposes of exchange, every thing must be dear. Merchants and manufacturers have, no doubt, in many instances, been enriched by the facilities of obtaining credit, which the present deluge of paper-money has so amply supplied. But that credit which encourages a man to run in debt, often renders him careless of the consequences; and hence the mania of speculation, which the inordinate extension of paper credit has engendered, though it may have aggrandized the wealth of some, has promoted the ruin of more. To this cause we may trace many of our recent bankruptcies, which amount to about 280 a month, and which, if continued in their late ratio, would make a total of more than three thousand a year. Such are some of the blessed effects of the paper mints with which the country is infested!

ART. 15.—*A Letter, containing Observations on some of the Effects of our Paper Currency, and the Means of Remedying its present, and preventing its future Excess.* London, Cadell, 1810, pp. 83.

THE enormous increase of the money-price of commodities, is, independently of the utmost effect of taxation, for which we make every allowance, an infallible proof of an enormous increase in the quantity of our circulating medium. If that medium had remained stationary, the money price of commodities must have fallen from the great increase of commodities in general, owing to the extension of our manufactures, our trade, and commerce. If the quantity of the circulating medium had increased only in proportion to the increase of commodities, the money-price of articles would have experienced no sensible variation. How then can we account for the inordinate increase of the money-price of commodities but from a vast and totally disproportionate increase of the circulating medium? Now, as this circulating medium does not consist of the precious metals, but of paper-money, it is self-evident that we are oppressed by a superabundance of such money; and that it is, in fact, the greatest curse which this or any other nation ever experienced. This pamphlet is written with much vivacity and point. We agree with the author in thinking that 'if we do not resolve

and endeavour to put down this craft of moneymaking, it will effectually put us down, unless indeed, it first ruin and destroy itself.' It is putting an extreme case, but

'suppose that every one who is not in a state of insolvency, who has property in land, or the funds, or any where else, should set about to circulate his promissory notes to the full amount of the value of that property, that these notes should be generally received as money, being considered as the representative of such property. I ask, what would then be the real value of a guinea, or a guinea note? Would it buy us a pair of shoes, or even a string to tie them with? The real case before us is different only in degree, and the effect therefore, is less violent. Comparatively, a few only pledge their property in this manner; but it is to be feared, that some of those few, instead of confining the amount of their pledges to the value of their property, considerably exceed it, as many innocent persons can testify, to their irreparable loss. But the effect, however small it may be in the view of those who are rolling in affluence, is sufficiently alarming and distressing to the multitudes who have difficulties to encounter, who suffer many privations of former comfort, and are unable to maintain their birth-place, and rightful situation in society.'

ART. 16.—*Reflections on the Report of the Bullion Committee, in a Letter addressed to a Member of Parliament. To which are subjoined, some Letters on Country Banks.* By Joseph Bradney, Esq. formerly a Merchant in the City of London. Crutwell, Bath, 1810, pp. 24.

THE numerous pamphlets which have been written on the report of the bullion committee, are a convincing proof of the interest which that report has excited, and of the eager attention with which it has been read. The question itself is one of such vital importance to the welfare of the country, that we hope the discussion will not cease, till the whole subject has been thoroughly examined, and is generally understood. The people will then no longer be so besotted as to suppose a coinage of rags to be equal in value to one of silver and gold. Credulity may be wealth while it lasts; but, what is it when the sume of the delusion is dispersed? The believers in transubstantiation have been often ridiculed for embracing a fallacy in opposition to the testimony of sense; but is the supposition less absurd, that a piece of dirty paper is the same thing as a bar of solid gold?

Mr. Bradney has fallen into the mistake of the author of the 'short statement,' in asserting that a maximum of price is fixed on gold when converted into coin. He is led into this mistake by the fact that an ounce of gold, which is coined into 3l. 17s. 10 $\frac{1}{2}$ d. is worth in the market 4l. 8s. But how is this worth estimated? Not by the coin; for there is none to be had; but by the paper currency, which has taken its place, and of which there is a superabundance. The fact therefore that an ounce of gold is worth in the market 4l. 8s. or any higher sum, is not a

proof that the coin has experienced any real augmentation of value, but that *bank-notes* have suffered an *actual depreciation*. If there were no bank-notes in existence, an ounce of gold bullion could not be worth more than 3l. 17s. 10*½*d. in *coin*; for one ounce of gold cannot be worth more than another ounce of gold of the same fineness, whether it be in coin or in bar. If any man will take an ounce of gold to the mint, he may have it coined into 3l. 17s. 10*½*d.; and if he will afterwards take this 3l. 17s. 10*½*d. in *coin* into the bullion market, he may exchange it again for an ounce of gold. But if, instead of *coin*, he carries *bank-notes*, he will find the difference. This is tangible proof, that the coin retains its value, but that *bank-notes* are depreciated.

Mr. Bradney is not friendly to the report of the bullion committee; but his pamphlet contains some sensible remarks, and we cordially agree with him in this,

* that there is a warrantable extension of credit highly advantageous to the country at large; but that this extension of credit may become unwarrantable, when it passes a certain limit, producing according to the degree of its excess the most ruinous consequences, such as, high advances in the price of commodities in general, unfavourable exchange with foreign countries; and mischievously exciting a disposition for rash speculation and hazardous adventure at home.

NOVELS.

ART. 17.—*The Lady of the Lake*; a Romance, 2 vols. founded on the Poem so called. By Walter Scott, Esq. London, Tegg, 1810, price 10*s.*

HOW to make a book! Take a good and popular poem, and turn it into bad prose. This plain receipt will not fail to produce a Lady of the Lake, or any other lady, as devoid of sense as the compilation which is now before us. It must not, however, be forgotten, as a necessary concomitant of the aforesaid receipt, that the price fixed off the work must be proportioned to its stupidity and impudence; and ten shillings must be asked for what is not worth ten pence. So much for modesty and authorship!

ART. 18.—*Contes à ma Fille*, &c. Tales for my Daughter. By J. N. Bouilly, Member of the Philotechnic Society, &c. &c. London, Colburn, 1811, 2 vols. 12*mo.*

THESE are very pretty tales; and well adapted for the instruction of young persons in the middle ranks of life. The incidents are ingeniously combined, and so disposed as to have a good moral effect. The interest of the several pieces is never injured by the prolixity of the narrative. All is lively, natural, and agreeable. To the young French scholar, we can particularly recommend this performance, as exemplifying the elegant, and easy turns of the language; and the peculiarities of the idiom.

MEDICINE.

ART. 19.—*Additional Cases, with further Directions to the Faculty, relating to the Use of the Humulus, or Hop, in Gout and Rheumatic Affections.* By A. Freake, Apothecary, Tottenham-Court-Road. London, Higley, 1s. 6d. pp. 43.

MR. FREAKE extols the virtues of the hop in cases of gout, and contends, that 'when combined with temperance and suitable diet, it is rationally adapted to remove the disposition', to that malady. The following are some of Mr. Freake's directions for the use of this supposed remedy.

'In acute gout, after the bowels have been cleared, the patient cannot too soon begin the use of the humulus. Ten grains of extract should be formed into pills, with rhubarb and ginger for a dose; a drachm of the tincture should be added to a saline draught to be taken after the pills, or the pills may be dissolved in the draught; this draught with the pills should be repeated every four hours, and double the quantity of extract and tincture may be put into the night draught if the symptoms are urgent.

'The medicine thus administered, has in general given relief in one, two, or three nights. This plan must be continued every four or six hours, while fever is present; after which the saline may be lessened, as well as the number of doses of the humulus for a few days. A decoction of the Peruvian or Cascara bark, may then be substituted for the saline draught, and continued two or three times a day, until strength is regained or for about a fortnight after the symptoms of gout have subsided.

ART. 20.—*A Dissertation on Insanity, illustrated with Tables, and extracted from between Two and Three Thousand Cases in Bedlam.* By William Black, M. D. one of the Royal College of Physicians in London, &c. Second Edition. London, Ridgway, 1811, 2s.

DR. BLACK thinks it 'probable that in lunatics and suicides this island may challenge any nation ancient or modern.' The prevalence of mania is a most afflicting fact; and those who have leisure and capacity for the investigation, would do well to inquire into the cause, and to suggest the most probable and practicable means of preventing the further increase of this awful calamity. The multiplication of cases of hereditary insanity, might certainly be lessened, if not entirely prevented, by legislative enactments, particularly by one, which is suggested by the able writer, which should authorize, under certain humane and equitable regulations, a dissolution of those marriages, where either of the parties was proved to be insane, and had remained so for such a length of time as to leave no reasonable hope of cure. We shall now present the reader with a brief summary of the principal facts contained in the present dissertation. The number of insane confined in the various private and public receptacles

for such persons in the metropolis and suburbs, amounts to upwards of *one thousand*. The number of patients in Bedlam is, on an average, 250, of whom 100 are stationary incurables of both sexes. The remainder is a fluctuating body, admitted or discharged within the year. From 1772 to 1787, 2829 insane persons were admitted into Bedlam. Of these, one was under 10 years of age; 132 were from 10 to 20 years of age; 813 from 20 to 30; 908 from 30 to 40; 652 from 40 to 50; 266 from 50 to 60; and 78 from 60 and upwards. Of this number, 723 were denominated mischievous; 986 not mischievous; 323 attempted suicide; and upwards of 20 were perpetrators of murder. From the number of the mischievous and of suicides, it is evident that malevolence and despondency predominate in the sensations of the insane. The following are reported to be the causes of insanity in about one-third of the patients admitted into Bedlam, who have been just enumerated: 206 cases are referred to 'misfortunes, troubles, disappointments, grief,' 90 to 'Religion and Methodism'; 74 to 'love'; 9 to 'jealousy'; 8 to pride; 15 to 'study'; 51 to 'fright'; 58 to 'intoxication'; 110 to 'fevers'; 79 to 'child-bed'; 10 to 'obstruction'; 115 to 'hereditary tendency'; 12 to 'contusions and fractures of the skull'; 14 to 'Syphilis'; 7 to 'small-pox'; 5 to the drying up of ulcers and sores.' In the period from 1772 to 1787, the cured amounted to 924; the incurable to 1694; the relapses to 535; the deaths to 250.

MISCELLANEOUS.

ART. 21.—*The County Annual Register for the Year 1809, containing the Public and Private Annals of the English. Arranged under the Names of the Counties, to which they respectively belong, and divided into Six General Departments, viz. Public Buildings, Civil and Criminal, Jurisprudence, Chronicle, Political Economy, Miscellanies, Biography also, the Principality of Wales, Scotland, Ireland, and the Colonies.* London, Robinson, 1810.

ALTHOUGH a publication of this nature will perhaps not strongly recommend itself to the man who is engaged in profound inquiries, or devoted to original disquisition, it contains nevertheless much to interest the attention of general readers: and is, at the same time, a repository of very useful materials for future history. The proprietors of this work observe, with great truth, that of the many political meetings and interesting occurrences, which mark the progress of each succeeding year, of the gradual rise and fall of cities, towns, and villages, and of the many eminent men who have reflected lustre on their native provinces, the counties in which those meetings and incidents have severally occurred, preserve no record, retain no remembrance. Thus time encounters no enemy; the effects of a political meeting are permitted to subside with the occasion; no data are furnished on which to build the history of progressive improvement; men,

whose virtues and whose talents commanded the admiration or the gratitude of their provinces, sink into obscurity, and a marble monument in a country church is the only tablet that rescues their memory from forgetfulness.

It is to provide a more durable record for the features of provincial history, and to give perpetuity to otherwise fugitive fame, that this work is established: the plan is well executed; and we have no doubt but it will meet with that encouragement to which its merit, and its utility so amply entitle it.

ART. 22.—*Moral Truths, and Studies from Natural History, intended as a Sequel to the Juvenile Journal, or Tales of Truth. By Mrs. Cockle, Author of Important Studies for the Female Sex, &c. &c. &c. London, Chapple, 1810, 12mo. p. 299, 7s.*

THE study of natural history may be admirably employed to impress religious belief, to enforce veneration, and to excite the most affecting sentiments of devotion towards the Creator of the world. A state of mind thus deeply imbued with sensations of piety, cannot but exercise a beneficial influence on the conduct. The omnipresence of the divine power, wisdom, and goodness may be distinctly read in the works of creation; and if young persons were early taught to trace the attributes of the Divinity in the varied phenomena of the natural world, they would form the habit of referring every thing to God, and would consider him as a constant spectator of every thought they cherished or every act they did. It cannot be expected that children should understand the abstract principles of virtue; but those abstractions may be brought home to their perceptions by the medium of sensible objects and by familiar exemplifications, drawn from the common occurrences of life. This little work of Mrs. Cockle, though not so well arranged as it might have been, may conduce, in some slight degree to this end; and may serve to shew that the performance of duty is the most important business of life.

ART. 23.—*The Value of Annuities, from 1l. to 1000l. per Annum, on Single Lives, from the Age of One to Ninety Years; with the Number of Years Purchase each Annuity is Worth, and the Rate of Interest the Purchaser receives with the Amount of the several Rates of Legacy Duty payable according to the Statute on the Value of Annuities. By William Campbell, Esq. Comptroller of the Legacy Duty. London, Sherwood, 1810, 8vo. 1l. 5s.*

THESE are very copious and useful tables; and calculated to furnish every requisite information, respecting the value and purchase of annuities, estimated according to the probabilities of life calculated at London and Northampton, and, as the rate of interest at which money may be improved, is four or five per cent.

ART. 21.—*The Hydro-Aéronaut, or Navigator's Life-Buoy; being an Easy and Effectual Method of Preventing the Loss of Lives by Drowning, in Cases of Shipwreck and others. By Thomas Cleghorn, Inventor of the Ice Life-Boat.* London, Richardson, 1810, 12mo. 6s.

WE have perused this little tract with singular satisfaction; and think that the ingenuity as well as humanity of the writer are richly entitled to the meed of public praise. The object of the author is to prevent the loss of life, in cases of shipwreck, and in those circumstances in which the death of the individual is usually most afflicting to the survivors. The means which Mr. Cleghorn recommends for this desirable purpose, are very simple and practicable; and as they are founded on a well known principle, we are surprised that the same expedient has never been previously recommended. But the plainest truths are not always the first discovered; and those scientific principles, which are the most familiar, and the most generally known, are seldom carried in practice to any thing like the extent of which they are susceptible. The practice of swimming on bladders is probably of more ancient date than the use of written records; but it was left for a very late period to apply this principle of the boyant power of confined air to purposes of such general utility, as to render the security of the traveller by water almost as great as that of the traveller by land. Mr. Cleghorn has instituted various experiments to determine what quantity of confined air is requisite to support any individual of a given weight in fresh or in salt water.

‘ One third of a pint of confined air for every stone (of 14lb.) which a man weighs on land or in air, will support him in sea water, with his head above the surface, either in a sitting or in a perpendicular posture, hanging like a dead weight, without the aid of hands or feet. In this manner and in this proportion, four pints, or half a gallon of air will support a man of 12 stone, and five pints a man of 15 stone. Those who entertain any doubt of the justness of this proposition, will perhaps begin by allowing *half a pint* of confined air for every stone of a man's weight. Thus, six pints of confined air would be applied to a man of 12 stone, and eight pints to a man of 16 stone, though they would be found much more than-sufficient.’

It seems almost incredible what a small quantity of confined air is sufficient to support a man in sea-water, ‘ with his head all under the surface excepting his nose and mouth.’ A buoyant power of not more than half a pint of air has been found sufficient to preserve a man of eleven stone, four pounds, from being drowned. Mr. C. says that tin life-buoys, weighing about one pound, and capable of containing $4\frac{1}{2}$ pints, will support a man of twelve stone weight in the water, with his head above the

surface. The following is the method which has been hitherto tried of fastening the life-buoy to the individual. A loop of cord or tape is tied to the uppermost side of the life-buoy,

' through which the man passes his head, and the buoy hangs at a proper height upon his breast, and cannot go lower; to the undermost side of the life-buoy is affixed the middle of a cord, whose extremities being passed round, crossing one another, behind the body, are tied before, where they may be seen, altered, or loosened at pleasure; thus keeping the life-buoy firm, and preventing it from rising by the pressure of the water.'

*List of Articles, which, with many others, will appear in the
next Number of the C. R.*

Black's Life of Tasso.

Oxford English Prize Poems.

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